REPORT OF THE PROCEEDINGS

OF THE

AMERICAN

Christian Bible, Missionary, & Publication

SOCIETIES,

FOR THE YEAR 1851,

TOGETHER WITH

OTHER DOCUMENTS.

CINCINNATI:

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

.....

1851.

J. GRANT, PRINTER, HYGEIA.

CONSTITUTION

OF THE

American Christian Bible Society.

PREAMBLE.

WHEREAS, The Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authoritative divine standard, containing the only revelations of God to the human race, extant; and whereas, it is the duty of Christians, who are called "the light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them:

We, therefore, to form an agency of the churches for Bible distribution, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I.—The name of this association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ART. II.—It shall be the object of this Society, to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ART. III.—Any church, Bible cooperation, or other Christian organization, placing its surplus funds in the treasury of this Society, shall have the right to appoint one member, for each annual contribution, and for every fifty dollars contributed by it, it shall be entitled to another member, and all persons heretofore constituted life members, or life directors, shall continue in the enjoyment of their rights.

ART. IV.—All the officers of the Society shall be *ex officio* members of the Society, during their continuance in office.

ART. V.—A Board, consisting of a President, nine Vice Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually, to conduct the

business of the Society. The President, two Vice Presidents, Secretaries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until suspended by a new election, and shall have power to fill such vacancies as may occur in their number.

ART. VI.—The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ART. VII.—At the meetings of the Society and of the Board of Managers, the President, or in his absence, the Vice President first upon the list, then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. VIII.—The annual meetings of the Society shall be held in Cincinnati, on the Tuesday after the third Lord's day in October, in each year, or at any other time at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. IX.—The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three day's notice of such meeting to be given.

ART. X.—The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XI.—No alteration shall be made in this Constitution, except by a vote of two-thirds of the members of the Society present at an annual meeting.

MINUTES

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

Cincinnati, Oct. 21, 1851.

The Fifth Annual Meeting of the American Christian Bible Society was held in the Christian Chapel, at the corner of Eighth and Walnut streets, commencing at 10 o'clock A. M.

The meeting was opened with singing by the congregation, the reading of the 84th Psalm by the President, and prayer by Jos. Smith of Kentucky.

The President, D. S. Burnet, then delivered his address.

PRESIDENT'S ADDRESS.

The richest gift of heaven is the Gospel of Jesus Christ our Lord. It is the casket which contains the *Magna Charta* and crown jewels of the realm of grace. It has the key of knowledge and all the forms of royal clemency ready for execution. In it are the germs of an eternal life, and well-authenticated pledges of an immortal patrimony. The possession of this gift and a commission to give it currency among the nations was the highest boast of the Apostle to the Gentiles; but his enlarged conceptions of moral right would not permit him to slumber in inglorious satisfaction at the mere possession of such a *regium donum*. The acceptance of the gift created an obligation which he confessed in this oracular Christian maxim, "I am debtor to Greek and Barbarian, to the wise and the unwise." The benignity of God toward us is repaid in our benevolence to men. "I am a debtor in the amount of my estate and my labors, because God

has given me myself, once sold to sin, and my earthly possessions forfeited by my rebellion." This noble sentiment inspired him to declare, "And now, behold I go, bound in the spirit, to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Christian obligation to relieve a lost world from blighting error and withering guilt must not be confounded with pity for its misfortunes, nor even with a benevolent desire for its restoration to the divine favor. To "be piteous and kind" is truly honorable to our humanity, but fails in comparison with the sense of obligation arising from our own heartfelt participation in the redemption which is in Christ Jesus. Pity may be blunted by familiarity with misery, and benevolence be exhausted by repeated tests of its power, but the obligation imposed by the Gospel can never fail as long as life shall last. While the world is in danger, and there is plenteous forgiveness with God, the Christian must be a dispenser of the truth. His mission and his work are the labor of life.

Opportunities and appliances for the propagation of Christianity are to be accounted for, as is the Gospel itself. Before we had any Societies for concentrating our means, and applying them to the conversion of the outcasts of Israel, and the sinners of the Gentiles, it was our duty to organize such, a duty felt by some years before, a duty to which we vowed to give ourself on the sick bed, and in the apparent prospect of death, if God should be pleased to spare our life. We have, now, institutions for circulating the Bible and other religious writings, and for the support of preaching in destitute parts of our own and foreign lands. They are God's gifts to his Church, and we need to feel fully our duty in reference to them. They can not live and thrive without our cooperation and support. No machinery, mechanical, mental, or moral, goes alone. They are not the generators, but the distributors and appliers of power to the resistance. The power must be first supplied and kept supplied, and a requisite force of engineers and tenders must be always present to ensure efficiency and success. Our Societies are our almoners,

but they must have alms to give, or their wisdom in selecting objects of benevolence, and all their labors of love will prove unavailing, and there will only be left to them the patience of hope deferred. These Societies are the legitimate expression of our deliberate judgment of the necessities of a perishing world. They are put forth as our earnest effort to relieve, in some measure, those necessities. They have excited, even in the feebleness of their infancy, a burning solicitude for their efficiency, an admiration of their character, and gratitude to God for their success. They are, as organisms for associated effort, the glory and rejoicing of a cause that breathes the spirit of universal benevolence, and aims at the subjugation of a rebellious world to the dominion of divine love. Of all people, ours, therefore, are the most vitally interested in these benevolent enterprises. We have embarked on the sea of religious discussion and ecclesiastic and evangelic action, trusting alone for staunchness of timber and strength of keel to that structure of truth launched in the troublous reigns of the Cæsars. The form of doctrine once delivered to the saints is the vessel of our hopes. Long life to her, and a happy cruise around the world, till, from her capacious hull, she has enriched the cities of every coast, and has bound them into one great fraternity cemented by the blood of the cross! Shall we not unmoor her, and give her canvas to the breeze! Shall we not invoke the blessing of Him who sitteth on the storm and rideth on the tempest, to save her from the sea-trough which shall engulf every frail craft of human device. Freight her well for a long voyage, and the Great Owner will repay you in your bosom, in the riches of every clime where she shall effect a sounding. "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

The enterprize is great, and requires, from its inception to its triumphant issue, the richest gifts of wisdom and the most copious effusions of the spirit of sacrifice, self-denial, and consecration—the spirit of benevolence—the Spirit of God. Like all other great enterprizes, these require calculation and practical business capacity. Educated labor must be employed and sustained in the various departments at home and abroad, at an expense bearing a strict relation to the magnitude of the undertaking. Great as must be the outlay in such a cause, we must bear in mind the expenses of war, of standing armies, of fortifications, of the navy,

and all the other details of a peace establishment. Many of our luxuries cost more than is annually expended for the propagation of Christianity. For the punishment of vice, in the construction of county and state prisons and their legionary cells, dungeons, manacles, and fetters; their thongs, stocks, gibbets, garrotes, guillotines, and crosses; in the pay of penal officers, judges, and jurors; in the cost of trials, incarcerations, and executions; I say, these expenses of the punishment of crime, are greater than those incurred in the whole machinery of benevolent and Christian enginery for its restraint and abolition. I object not to the penal feature of the civil government, nor am I just now arrayed, in military position, against fortifications and navies; but if these forcible methods of holding the world in awe must be resorted to, the more effective and gentle persuasions of the Gospel of peace and mercy should not be stifled in the iron grasp of Mammon. If we yield our treasures at the call of the civilian for the suppression of disorder, surely the Christian appeal for the means to ensure its prevention, should be heard for a stronger reason. If we are willingly taxed for the manufacture of deadly missiles to send consternation and destruction through the living walls of our Father Adam's sons, created in the image of God, and if we spare our fathers, husbands, and brothers from the domestic hearth and the bosom of affection, to either murder or to be murdered, under all the horrid circumstances of brutality, rapine, and lust, surely we can pay the printer to furnish the car of salvation with the Word of Life, and we can contribute of our substance to urge that car onward, for it bears the heralds of peace and the banner of love! Give me the means which are gathered from the hard earnings of the world into the coffers of their governors, and I will build a temple of science and a temple of religion on every hill and in every valley now unclaimed by the ocean, and install within them teachers and pastors, filled with more than the learning of the Egyptians; and the sound of the hammer and the voice of revelry shall cease, one day in seven, and the people shall rejoice in the Lord every day of the week. "Righteousness shall go forth as brightness, and salvation as a lamp that burneth."

The laws of nature and society impose upon us a long list of expensive obligations. Health and ease are themselves the price of ceaseless vigilance and effort. Every day is a little life of la-

bor, every night a death, and every morning a resurrection to a new career of toil. Production, consumption, accumulation, exchange, and distribution are the chapters of our history. Every one should produce, for he must consume; and every one should accumulate, "that he may have to give to him that needeth." This has always been God's law, since Adam tilled the garden in innocence, and Abel offered a lamb for his guilt. Money or money's worth has ever been, though not the price of religious privilege, at least a means of religious enjoyment. "Honor the Lord with thy substance, and the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The Israelites' accumulated treasure was divided with the Lord. They paid three tithes or tenths: one to the sons of Levi, Num. xviii. 21; one for the support of the Feasts to be expended at the place of the tabernacle, Deut. xiv. 22–24; and a third to be given the third year to the poor of Israel, to be eaten by them at their own residences, Deut. xiv. 28, 29, "that Jehovah their God might bless them in all the work of their hands." Their first-fruits of wheat harvest and barley harvest were to be sacred to the Lord; the firstling of the flock and the herd, the first fleece of their clip, the first-fruit of their orchards and vineyards, the produce of the orchards being sacred for the first four years; these, with their first-born sons, were to be purchased or redeemed by them, before they could assume any proprietorship in them. They were not to glean the corners of their fields, for the poor had a share in all their wealth. To make the best possible impression on the minds of all the people in favor of benevolence, and to ensure the highest degree of conscientiousness, the Lord required, that at the close of the third year's tithing, every Israelite should publicly declare, calling God to witness his sincerity, that he had faithfully made over all these gifts to the Lord's cause, to the Levite, to the stranger, the poor, the widow, and the fatherless. What a spectacle! What an example of benevolence! These were a typical people, and their institutions adumbrated the Gospel of Christ, and the principles of Christians. They consecrated to God at least one-fifth of their yearly increase, and that to sustain a system the most singular and exclusive in its character. They aimed only at the preservation of the divine worship. They thought not of inducing others to join their community. They dreamed not of subjugating the

world. Such an enterprize was reserved to the Christians, and yet, when Moses buiit the tabernacle, and David collected the materials for the temple, over and above their annual contributions, they brought of their substance more than was needed, and even Moses had to stay the hand of the people, who started out of Egypt under his conduct, without a loaf of bread. The same people exceeded the requisition of David, though it amounted to billions of dollars, and their liberality furnished the costliest structure that was ever reared.

But it may be inquired whether the Christian dispensation has not stronger reasons for a self-sacrificing spirit than the Jewish Theocracy ever afforded? Christianity certainly, at its origin, commenced a war of conquest, and announced the determination of attaining universal dominion. Its pecuniary demands were, therefore, greater than the Lord had ever before made, and Jew and Gentile acceded to them cheerfully where they received Christ. He was their pearl of great price, and they willingly parted with all to obtain the riches treasured in him. They first gave themselves to him, and then all they had was placed upon the Lord's altar. "As many as had lands and houses sold them, and brought the prices of the things sold, and laid them down at the apostles' feet." Their history, like the name of Mary, is embalmed in the inspired records of imperishable honor, a distinction we may never hope to attain to. Yet the obligation to evangelize the world rests upon us with all its force.

If Judaism was a religion of fraternity, Christianity is a religion of benevolence. It is universal love, for it is God manifest in feeling, as Jesus is God manifest in the flesh, and "God is love." Moses reveals God and the State; Jesus, God and man. The Old Covenant was law to a nation; the New Covenant is grace to a world. Moses said, Do, that you may live; Jesus says, Live, that you may do. A system which begins by giving life, by taking always in and sanctifying our hearts, cannot but set on fire from heaven with the love of God, the whole course of our nature. The purity of the angel, the fervor of the seraph, and the divine nature, are all copied into the character of every one who drinks deeply into the spirit of the Gospel. We need not, then, be astonished, if, in the hour when the gospel shone forth from the thick darkness of superstition and sin, like an *aurora borealis*, upon the face of the blue concave, those who felt purified and

saved by it, should consider themselves not their own, but bought with a price; and, therefore, should work for self less than for their Master. Rejoicing in the Lord who hath delivered, who doth deliver, and who will yet deliver, their "soul from the snare of the fowler," and enraptured with the beatific vision of "the general assembly and church of the first-borns, which are written in heaven, and God the judge of all, and the spirits of just men made perfect, and Jesus the Mediator of the New Covenant," we need not be astonished at the devotion which sacrificed property and every consideration of emolument and ambition, to the success of the Gospel in winning souls to Christ.

No new plan need be invented. All we have to do is, to bring our gift, as the Lord has prospered us, and "lay it down at the apostles' feet," and let them make distribution. Their word is yet the law. The world-wide field is inviting culture, and the word of the command has gone forth, go up and possess the land. Shall we not, then, sustain our institutions, and render them a thousand-fold more effective than they are?

For the proceedings of our Board during the last year, I refer you to the report of the Corresponding Secretary.

The Corresponding Secretary, Thurston Crane, then read his Annual Report; which was, on motion, accepted and adopted.

REPORT OF THE CORRESPONDING SECRETARY.

The *Bible*, containing as it does the only revelation of God to man should be given without note or comment to every intelligent creature under heaven.

The *Bible* should go before the missionary of the cross.

To circulate it, is the grave and philanthropic objects of the various Bible Societies, both in the Old World and in the New.

To say that it is the duty, and should be considered the privilege, of every one enlightened by the word of the Lord to engage in this grand enterprise, and to do what he can in carrying forward the good and glorious work, would only be to say what every enlightened Christian, in this nineteenth century fully understands.

The Great Teacher once said "if ye know these things happy are ye if you do them." It is one thing to understand our duty and to be apprised of the obligations under which we rest, as the love, of the Bible, it is quite another thing to fulfil those duties and obligation.

A desire to take some humble part in the good work of diffusing the word of the Lord among those who have it not, induced a few of our brethren, in 1845, to organize the "American Christian Bible Society." Its beginning was humble and as yet but little has been accomplished, so far as the distribution of the Bible to the destiute in our own country is concerned. This Society has been in some measure anticipated in its works of benevolence in that respect, particularly in the more settled portions of the country, by many other Bible Societies which have been and now are scattering the Word of Life, East, West, North, and South.

It is my purpose, however, merely in few words to make to the meeting an exhibit of what the Society has done through its Board of Managers during the year now past.

At an early meeting, the Board fixed upon the plan of distributing the Bible through colporteurs: believing that through them destitute families might be supplied, and at the same time conversations be had in reference to the *claims* of the Bible, that they might visit from house to house and recommend the religion of the Bible to Parents and to their Children, and in that way accomplish more good from the same amount of means than in any other.

In accordance with this arrangement, the Board has been employing for several months past a number of faithful brethren in different parts of the country. These brethren have visited a large number of families. But few, comparatively, have been found to be entirely destitute. To the destitute who are unable to buy a Bible or Testament (most generally a Bible) is given. By this arrangement thousands are visited by the colporteurs, who are visiting for a like object no other person, and in this way much precious seed is sown which we trust will bear fruit after many days. In most cases they have been kindly received, and the Bible is willingly accepted. Many thus visited very cheerfully purchase a Bible or Testament.

Small donations are also obtained to aid the several societies in forwarding the object had in view.

The following persons are now engaged for the Society as Colporteurs, viz.

Elder Jno. T. Powell, Clermont county, Ohio.

Elder Otho Pearre, Brown county, Ohio.

The above brethren are devoting so much of their time as they have to spare from other engagements, without charge.

The following give their whole attention to the work, except Jas. M. Henry, who has Lord's day to devote to the congregation in Dayton, Ohio, viz.

Elder R. Garriot laboring in Ripley, and several other counties adjacent, and Indiana.

Elder Enos Adamson, Preble county, Ohio.

Elder James M. Henice, Dayton and vicinity.

Thomas Ginn, Mount Pleasant, Henry county, Iowa.

The above are to receive at the rate of $150 per annum, that being the amount fixed by the Board, with all necessary expenses.

We are satisfied that the Society has in this way accomplished much more good during the year now past, than it has during any previous year since its organization.

Funds have come in slowly and in small amounts during the past year. This may be attributed to several causes. It is supposed by many that the change in the Constitution a year since, doing away with life membership and life directorship, has operated very considerably in lessening the amount of funds that have been paid into the treasury. How far this may have operated in producing that effect it is impossible to say. Certainly, however, it has produced some effect.

Another reason may be that some of the adjoining States have formed State Societies, preferring to manage the Bible cause in their own way.

The amount of subscriptions to the Society remaining unpaid is now $2000.

(Extracts from the current reports of several of the Colporteurs were here read in connection with this Report.)

The report of the Recording Secretary was then read and accepted.

REPORT OF THE RECORDING SECRETARY.

RECEIPTS SINCE LAST ANNUAL REPORT.

From	William Morton on his life directorship,					25	00
"	Church at St. Louis, per R. C. Wyrick,					14	00
"	Agnes C. Wallace, life membership,					25	00
"	Joseph Frank, of Maysville, Ky., on life membership,					10	00
"	Dr. J. Shackleford, Ky., on life directorship,					50	00
"	Clinton-street Church Benevolent Society on James Challen's life directorship,					25	00
"	John Taffe, annual subscription,				1	00	
"	S. S. Clark,	do.			1	00	
"	Alinette Clark,	do.			1	00	
"	James Leslie,	do.			1	00	
"	Josiah Fobes,	do.			1	00	
"	Sister Fobes,	do.			1	00	
"	John Baker,	do.			1	00	
"	Sister Baker,	do.			1	00	
"	W. P. Stratton,	do.			1	00	
"	Catharine Stratton,	do.			1	00	
"	Sister Lukens,	do.			1	00	
"	W. A. Trowbridge,	do.			1	00	
"	Mary Ann Trowbridge,	do.			1	00	
"	John Redhead,	do.			1	00	
"	W. H. Lope,	do.			1	00	
"	Arch. Trowbridge,	do.			1	00	
"	Cyrus Davenport,	do.			1	00	
"	Walter Price,	do.			1	00	
"	James Ayers,	do.			1	00	
"	Henry Carver,	do.			1	00	
"	Geo. Tait,	do.			1	00	
"	Sister Stout,	do.			1	00	
"	R. M. Bishop,	do.			1	00	
"	Martha Alcorn,	do.			1	00	
"	Sister Tiley,	do.			1	00	
"	A. M. Leslie,	do.			1	00	
"	W. L. Crittenden,	do.			1	00	
"	A. S. Hayden,	do.			1	00	
"	Geo. Campbell,	do.			1	00	
"	James Clark,	do.			1	00	
"	John Rogers,	do.			1	00	
"	Amanda Doolittle,	do.			1	00	
"	N. B. White,	do.			1	00	
"	S. G. Burnet,	do.			1	00	
"	John McCammon,	do.			1	00	
"	Joanna McCammon,	do.			1	00	
"	William Oliver,	do.			1	00	
						37	00
"	Margaret Brickle,				5	00	
"	Maria Brickle,				2	00	
						7	00
	Amount forward,					193	00

Amount brought forward, . .			193	00
From Church at Russell, Geauga county, O., per A. S. Hayden, ...			100	00
" do. at Macedonia, Ky., per J. A. Dearborn, .	1	00		
" do. at Wilmington, O., per J. H. Evans, .	1	00		
" do. at Walnut Grove, Ill., per J. T. Jones, .	1	00		
" do. at Midway, Ky., per C. M. Pinkerton, .	25	00		
			28	00
" First Church, Cincinnati, per D. S. Burnet, . .	19	22		
" N. S. Hubbell & family, annual subscriptions, .	3	00		
			22	22
" L. B. Crutcher, on l. m. per J. N. Payne, Agent, .	25	00		
" Eliz. N. Crutcher, do. do. .	25	00		
" Thomas Graddy, do. do. .	25	00		
" Sarah Graddy, do. do. .	25	00		
" Ann Stout, do. do. .	12	50		
" J. T. Snodgrass, do. do. .	13	00		
" A. C. Thompson, do. do. .	15	00		
" Elizabeth Tait, do. do. .	15	00		
" John Tait, Sen., do. do. .	5	00		
" Mount Pleasant Church, do. .	10	00		
" Church at Maysville, Ky., do. .	6	85		
" do Allegheny City, do. .	25	00		
" S. G. Burnet, on W. Scott's l. d. do. .	10	00		
			212	35
" Dr. N. T. Marshall, on life membership, . .	25	00		
" Elizabeth Marshall, do. . .	25	00		
" Dr. N. T. Marshall, on D. S. Burnet's l. d. . .	20	00		
" Sister Doane, donation, ...	1	00		
			71	00
" Samuel Rogers, on life membership, . . .	25	00		
" Sarah A. Bromwell, do. . . .	10	00		
" Oliver C. Steele, Mo., do. . . .	20	00		
" Sales of Books at the Depository, . . .	40	00		
			95	00
" R. W. Mingus, Philadelphia, ...	2	00		
" Geo. Shortridge, Ia., ...	2	00		
" Matilda Shirley, on life membership, . . .	5	00		
" Church at Williamsburg, Pa., per R. Milligan, .	40	00		
" Fielding Shurman, on life membership, . .	25	00		
" John Clifford, ...	6	00		
" Church at Covington, Ky., per S. W. Reeder, .	10	00		
			90	00
" Sister Reed, on A. Campbell's life directorship, .	5	00		
" Some person unknown, by D. S. Burnet, . .	5	00		
" do. by do. . .	2	50		
" Eleanor Dickenson, on life membership, . .	5	00		
" Eliza Cummings, donation, ...	1	00		
" Mrs. Robins, do.	1	00		
			19	50
" Sister A. E. Limerick, Carroll parish, La. . .	10	00		
" Church at Maysville, Ky., ...	15	15		
" Beazley's creek, Ky., ...	13	40		
" Sister Robert and son, Ga., ...	2	00		
" Geo. Shields, Claysville, Pa., ...	10	00		
			50	55
" Church at Georgetown, O., per J. T. Powell, .	2	00		
" do. East Smithfield, Pa., per C. L. Loos, .	4	33		
" Samuel Ayers, on life membership, . . .	25	00		
" Sarah A. Bromwell, do.	5	00		
			36	33
Amount forward, ...			917	95

	Amount brought forward, . .		917	95
"	Rachel Mills, Braddock's Fields, Pa., . .	2 00		
"	Dr. E. Clifford, Ia., on life membership, . .	2 50		
"	Church at Fayetteville, Ind., ...	2 50		
"	do. Cambridge, Ind., ...	2 50		
"	George Campbell, self and others, . . .	2 50		
"	Sales of Books at Depository, ...	50 00		
			62	00
"	William Applegate, ...	1 00		
"	M. E. McVey, Mo., per D. S. Burnet, . . .	5 00		
			6	00
"	Clinton-street Church, Cincinnati, . . .	6 25		
"	Adam C. Ford, amount of his note given to constitute William Hays and Ann Hays life members,	50 00		
"	Interest on do., ...	1 00		
			57	25
"	D. S. Phips, Ga., ...	1 00		
"	R. Mills, ...	1 66		
"	Sarah W. Stephens, ...	1 00		
"	Sister Ferris, ...	50		
			4	26
"	Sale of books at Depository, ...		50	00
"	Almon Andrews, Erie county, O., per D. S. Burnet,	3 00		
"	W. F. M. Arney, Ill., ...	1 15		
"	Church at Byron, Ind., by Brother Ferguson, .	7 66		
"	James Leslie, on D. S. Burnet's life directorship,	10 00		
"	Sale of Books at Depository, ...	40 00		
"	Collection at First Church, Cincinnati, . .	27 10		
"	Sister Tomlinson, ...	25		
			89	16
"	Church at Mayslick, Ky., ...	5 32		
"	do. Beasley's creek, Ky., ...	12 25		
"	do. Mill creek, Ky., ...	63		
"	do. Minerva, Ky., ...	2 50		
"	Benevolent Society of late Third Church, Cincinnati, on J. Challen's life directorship, by Sarah A. Bromwell, ...	25 00		
"	Arabella Bromwell, annual subscription, . .	1 00		
"	Rebecca Tomlinson, ...	2 00		
"	R. E. Arrington, Camden, Ark., ...	1 50		
			50	20
"	Rachel Mills, Pa., per D. S. Burnet, . . .	1 66		
"	R. and H. Mills, per A. Campbell, . . .	2 00		
"	Martha Alcorn, ...	1 00		
"	Kentucky State Meeting, per G. W. Elley, . .	10 00		
"	Elder John Baker, Louisville, Ky., per James Challen, ...	5 00		
"	Clinton-street Church, Cincinnati, . . .	5 00		
			24	66
	Paid Treasurer and his receipt taken, . . .		1261	48
	Balance in Treasury per last Annual Report, .		1360	14
			2651	62

DISBURSEMENTS.

Paid American and Foreign Bible Society for Books, . . .	$ 215 08
" J. N. Payne for service as Agent, ...	17 08
" E. Leonard do.	92 00
" Samuel Rogers for services as Colporteur, ...	45 00
" C. Clark for printing 125 Certificates of Life Membership,	10 00
" T. Crane for services as Corresponding Secretary and Depository Agent, ...	384 96
" Depository Expenses, ...	67 23
" D. S. Burnet for books, ...	55 40
" Lott Horr, for painting Depository, ...	12 50
" J. A. & U. P. James for printing Annual Report, . . .	51 82
" E. Morgan & Co. for books, ...	125 60
" D. Anderson for books, ...	99 18
Refunded O. C. Steele, of Mo., amount forwarded by him for life membership, after the change of Constitution, ...	20 00
	$1187 57
Balance in the treasury, Oct. 21, 1851, . . .	$1464 05
	$2651 62

G. R. HAND, *Secretary.*

The report of the Treasurer was then read and accepted. *See page* 18.

On motion, the reports of the Recording Secretary and Treasurer were referred to a committee of three, for examination, to wit:

Samuel Church,
William C. Irwin,
Dr. John Shackleford, } *Auditing Committee.*

On motion, a committee of three was appointed to prepare business for the Meeting, to wit:

George Campbell,
T. J. Melish,
J. Burnet, Jr. } *Business Committee.*

On motion, T. J. Melish was appointed Assistant Secretary for this meeting.

Adjourned, to meet at 2½ o'clock P. M.

Prayer by B. Franklin.

MORNING SESSION.

MONDAY, OCTOBER 20, 1851.

THE meeting was opened at half past two o'clock, with reading the Scriptures by the President, and prayer by Alexander Campbell.

Dr. C. H. GOULD, Treasurer, in account with the American Christian Bible Society. Cr.

1850.			
October 22.	To Cash received of T. Crane, Treasurer,	1514	36
Novem. 8.	" received of G. R. Hand,	212	35
Decem. 2.	" received of do.	71	00
1851.			
January 6.	" received of do.	95	00
March 3.	" received of do.	109	50
July 7,	" received of do.	86	88
October 4.	" received of do.	111	51
6.	" received of do.	89	16
20.	" received of do.	361	86
		2651	62
	RECAPITULATION, ADDING INTEREST.		
	To amount of Cash received T. Crane, Oct. 22, 1850,	1514	36
	" " G. R. Hand,	1437	26
	" of Interest,	55	00
		2706	62
	By paid Orders during the year,	1187	57
1851.			
October 21.	To Cash on hand this date	1519	05

1850.						
November 8	By paid Cash American For. Bible Society.	order	64	100	00
"	Do. John N. Payne	"	95	17	00
"	Do. E. Leonard,	"	66	92	00
"	Do. Samuel Rogers,	"	67	45	00
1851.					
January 6.	Do. C. Clark & Co.,	"	68	10	00
"	Do. T. Crane,	"	69	101	62
"	Do. D. S. Burnet,	"	70	42	20
Feb. 3.	Do. Lot Horr	"	71	12	50
"	Do. J. A. & U. F. James,	"	72	51	82
March 3.	Do. T. Crane,	"	73	66	67
"	Do. T. Crane	"	74	15	33
May 13.	Do. T. Crane,	"	75	66	66
"	Do. T. Crane,	"	76	17	70
July 7.	Do. E. Morgan & Co	"	77	123	60
"	Do. D. Anderson,	"	78	90	18
"	Do. T. Crane,	"	79	66	67
"	Do. T. Crane,	"	80	3	35
September 1.	Do. T. Crane,	"	81	66	66
"	Do. T. Crane, for Bibles,	"	82	115	88
"	Do. T. Crane,	"	83	14	20
"	Do. D. S. Burnet,	"	84	13	20
October 6.	Do. T Crane,	"	85	33	33
"	Do. T. Crane,	"	86	20	00
	Balance, without interest.			1464	05
				2651	62

Cincinnati, October 21, 1851.

C. H. GOULD. TREASURER.

The Auditing Committee reported that they had examined the accounts of the Recording Secretary and the Treasurer, and had found them correct; and, on motion, the report was adopted.

The Committee on Business reported as follows:

The Committee appointed to report an order of business for the action of the Societies, beg leave to present the following:

1st. The enrolment of members and the reception of funds.

2nd. Bible translation, and report of the Committee appointed at the last annual meeting to correspond with the "American Bible Union" on that subject.

3d. Amendments to the Constitution.

4th. Christian Beneficence, on which subject resolutions are herewith reported.

5th. The establishment of a press as the organ of the Societies.

GEO. CAMPBELL,
THOS. J. MELISH,
J. BURNET, JR., } *Committee.*

On motion, the Report was accepted, and so much of it as refers to the order of business adopted.

The names of members were then enrolled and funds received.

The Committee appointed to correspond with the American Bible Union made verbal reports through Alexander Campbell, its chairman, and James Challen.

Two resolutions on the subject of Cooperation with the American Bible Union were offered by Alexander Campbell, and, after considerable discussion, were referred, together with the whole subject, to a Committee of five, with instructions to report this evening. Alexander Campbell, James Challen, George Campbell, Jacob Burnet, Jr., and J. J. Moss, *committee.*

Adjourned, to meet at seven o'clock this evening.

EVENING SESSION.

MONDAY EVENING, OCTOBER 21, 1851.

The meeting was opened by reading the Scriptures by the President, and prayer by Brother Noyes.

The minutes of the morning and afternoon sessions were read and approved.

The Committee on the subject of Cooperation with the American Bible Union, appointed this afternoon, reported the following preamble and resolutions, which were adopted: viz.

Inasmuch as it is of transcendant importance to obtain a correct and perfect version of the Holy Scriptures in our own tongue; and inasmuch as the Society, called the American Bible Union, has been formed for that purpose, and now proposes to accomplish it within a short period of time, upon a plan by which, it is believed, an accurate and candid translation will be procured, free from sectarian or denominational bias; therefore

Resolved, That we approve of the plan of obtaining and perfecting a new version of the Living Oracles, so far as developed, adopted by the American Bible Union, at its late meeting, on the 2nd October, 1851, at New York; and that, as a community, we will cordially, in every practicable way, cooperate with them, according to our ability, in accomplishing this good object.

Resolved, therefore, That the Churches be invited to make liberal contributions to the funds of the American Christian Bible Society, for the express purpose of cooperating with the American Bible Union, in perfecting and publishing a new version of the Christian Scriptures in the English language, and that the Board of Managers of the American Christian Bible Society be authorized to appropriate so much of their other funds as can be spared, to the same purpose, until the work be accomplished.

W. F. Patterson, of Midway, Kentucky, moved to restore, in the present Constitution, the fourth and fifth articles of the old Constitution.

After some remarks on the subject by the mover, and several other brethren, on motion of James Challen, the proposed amendment was laid on the table until the next annual meeting.

The order of business was then suspended for the purpose of considering the subject of Agencies, and, on motion of James Challen, it was

Resolved, That we recommend to the Board of Managers of this Society, the employment of suitable and efficient agents, to present its claims before the community, and to solicit funds.

The resolutions on the subject of Christian Beneficence, reported by the Business Committee, were then taken up for consideration, and, after some discussion, the following were adopted:

Resolved, That all Christians should live in the constant and earnest realization of the truth, that when they came out from the world, and became followers of the meek and lowly Jesus, they consecrated to his service, themselves, and all that they have—their faculties, their time, and their possessions. And no person can live in the enjoyment of such a state of mind, who does not contribute *largely* of his substance, for the spread of the Gospel, and the furtherance of all truly Christian enterprises.

Resolved, That as Christians are not their own, but, have been bought with a price, even the precious blood of Christ, so also the worldly

riches which a bountiful Providence has bestowed upon them, are not absolutely their own, but they are God's stewards of them; and are bound to dispense, in the succor of God's poor, and the advancement of His kingdom, all that is not requisite to the actual supply of their wants.

The other resolutions reported by the Business Committee were laid on the table.

On motion of J. J. Moss, it was

Resolved, That we recommend to the Board of Managers, to confer with the Boards of the American Christian Missionary and Tract [Publication] Societies, upon the propriety of issuing a periodical, as the organ of their Societies.

On motion of James Challen, it was

Resolved, That we appoint Five Delegates to attend a meeting of the friends of the American Bible Union, to be held at Memphis, in December next, and that the delegation have power to fill all vacancies that may occur in their number.

The following brethren were then selected by the meeting as such delegates:—Alexander Campbell, John Young, D. S. Burnet, James Challen, and Ephraim A. Smith.

The Society then proceeded to the election of officers for the ensuing year. A motion was made to reelect the present officers, and after the substitution of R. M. Bishop, N. T. Marshall, J. H. Haven, and Joseph L. Powell, for R. J. Latimer, George Tait, Wm. P. Stratton, and Wm. C. Irwin, who declined serving, the motion was carried, and the following officers were elected for the coming year.

PRESIDENT.

D. S. BURNET, OF CINCINNATI.

VICE PRESIDENTS.

B. S. LAWSON, of Cincinnati,
ROBERT MILLIGAN, of Pennsylvania,
WALTER SCOTT, of Kentucky,
JOHN T. JOHNSON, "
R. R. RICHARDSON, of Virginia,
H. D. PALMER, of Illinois,
ELIJAH GOODWIN, of Indiana,
JOHN O'KANE, "
THOMAS M. ALLEN, of Missouri.

CORRESPONDING SECRETARY.

THURSTON CRANE,

(Who has since resigned, and Jacob Burnet, Jr., of Cincinnati, has been appointed.)

* This subject was taken up again in the Missionary Meeting, and the CHRISTIAN AGE adopted as the organ of the three Societies.

† The remainder of these Resolutions were taken up in the Missionary Society and adopted.

RECORDING SECRETARY.

GEORGE R. HAND, of Cincinnati.

TREASURER,

C. H. GOULD, *of Cincinnati.*

BOARD OF MANAGERS,

S. S. CLARK, of Cincinnati,
N. T. MARSHALL, "
A. TROWBRIDGE, "
JAMES CHALLEN, "
R. M. BISHOP, "
GEO. S. JENKINS, "
JAMES LESLIE, "
THOS. J. MURDOCK, "
HEN. HATHAWAY, "
J. H. HAVEN, "
JOS. T. POWELL, "
G. W. RICE, "
ANDREW M. LESLIE, of Cincinnati,
S. W. REEDER, "
JACOB BURNET, JR., "
WM. ROWZEE, of Pennsylvania,
S. S. CHURCH, of Missouri,
JOHN CURD, of Kentucky,
JOHN F. FISK, "
L. L. PINKERTON, "
L. H. JAMESON, of Indiana,
JESSE B. FERGUSON, of Tennessee,
J. J. MOSS, of Ohio,
T. J. MELISH, "
A. S. HAYDEN, of Ohio.

On motion, it was

Resolved, That the President be requested to furnish a copy of his Annual Address for publication with the Proceedings of the Society.

Brother Archibald McClay, Agent of the American Bible Union, having come in during the progress of the evening session, the resolutions adopted in reference to the Bible Union, were read, and Brother McClay, by invitation, expressed his views on the subject; and, after some further brief and informal remarks by several of the brethren, the benediction was pronounced by Brother McClay, and the Society adjourned to the next annual meeting.

D. S. BURNET, *Pres.*

G. R. HAND, *Rec. Sec.*

ADDITIONAL RECEIPTS.

The following sums were received by the Bible Society after the official Report was closed, and will appear in the next Annual Report.

From Aaron Lane, Mount Healthy, Ohio,	$	3 67
" Isaac Strickle, Wilmington, Ohio,		1 00
" W. F. Patterson, Midway, Kentucky,		10 00
" Bethel Church, by J. H. Lockwood,		3 00
" Marion Church, by S. Grafton,		50 00
" Maysville Church, by Brother Franklin,		21 86
" Mogadore Church, by J. J. Moss,		9 59
" Akron Church, "		9 12
" Stow Church, "		4 33
" Franklin Church, "		3 67
" Ravenna Church, "		2 72

From Randolph and New Baltimore Church, by J. J. Moss,	1	17
" Wm. H. Lape,	1	00
" David Hill, by R. Garrott,		25
" Thomas Dickey, "		50
" Dan. Jacobs, "		25
" Alex. Maloy, "		75
" John Jennings, "		23
" Joseph Frank, Maysville, Ky.,	5	00
" Wm. Morton, Ky., on life directorship, by J. Taffe,	25	00
" Caroline Strickle, on life membership,	5	00
" Brother Fenner,	1	00
" Spring-creek Church, Cass county, Ind., by C. Martin,	1	25
" Newberry and Goshen Church, by —— McLaughlin,	2	17
" Mrs. M. L. Medary, Bedford, O.,	5	00
	$137	55

G. R. HAND, SECRETARY.

CONSTITUTION

OF THE

American Christian Missionary Society.

ARTICLE I.—This Society shall be called the AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ART. II.—The object of this Society shall be to promote the preaching of the Gospel in destitute places, of this and other lands.

ART. III.—Every Christian Church in North America cooperating with this Society, and all associations of Churches, shall be entitled to representation equally, at the annual meetings, and all persons heretofore constituted life members and life directors shall continue in the enjoyment of their acquired rights.

ART. IV.—The officers shall consist of a President, twenty Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the Society, at the annual meeting, and who shall be *ex officio* members of the Society.

ART. V.—The Society shall also annually elect twenty-five Managers, who, together with the officers of this Society, shall constitute an Executive Board, to conduct the business of the Society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorum for the transaction of business.

ART. VI.—Two of the Vice Presidents, the Treasurer, the Secretaries, and at least fifteen of the Managers, shall reside in Cincinnati or its vicinity.

ART. VII.—The Executive Board shall have power to appoint its own meetings, elect its own chairman, enact its own by-laws and rules of order, provided always, that they be not inconsistent with the constitution, fill any vacancies which may occur in their own body, or in the officers of the Society during the year, and if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interests of the Society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the treasury, and present to the Society, at each annual meeting, a full report of their proceedings during the past year.

ART. VIII.—All moneys or other property contributed and designated for any particular missionary field, shall be so appropriated, or returned to the donors, or their lawful agents.

ART. IX.—The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. X.—All the officers, managers, missionaries, and agents of the Society shall be members in good standing in the churches of God.

ART. XI.—The annual meeting shall be held in Cincinnati on the Wednesday after the third Lord's day in October, or at such other time and place as shall have been designated by a previous annual meeting.

ART. XII.—No person shall receive an appointment from the Executive Board unless he shall give satisfactory evidence of his Christian character and qualification.

ART. XIII.—No alteration of this Constitution shall be made without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.

MINUTES

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

WEDNESDAY, OCTOBER 22, 1851.

THE American Christian Missionary Society commenced its second annual meeting, in the Christian Chapel, corner of Eighth and Walnut streets, Cincinnati, at 10 o'clock, A. M.

The exercises were opened by reading the Scriptures by Corbly Martin, and prayer by Samuel Church.

The President, Alexander Campbell, then delivered the opening address.

PRESIDENT'S ADDRESS.

[The following Discourse was delivered at the impulse of the moment, without any special preparation, and not with any expectation that it would be called for to be published. It was, however, called for to be printed. Much of it had measurably faded from my memory, when, three weeks after its delivery, and after much public speaking at Louisville and Lexington, I sat down to gather it up. Much of it was defaced from my memory, and this, I hope, will apologize to those who heard it for any omission or change of diction which they may observe.—A. C.]

"I was glad when they said to me;
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem!
Jerusalem is built as a city
Where all associate together;
Whither the tribes go up,
The tribes of the Lord, unto the testimony of Israel;
To give thanks unto the name of the Lord,
For there are the thrones of David.
Pray for the peace of Jerusalem!
They shall prosper that love thee.
Peace be within thy walls!

And prosperity within thy palaces!
For my brethren, my companions' sakes
I will now say, Peace be within thee!
Because of the house of the Lord our God,
I will seek thy good."—PSALM cxxii.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, the Great God has made known to the King what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure." DANIEL ii. 44, 45.

"I pray not for these alone, but for them also who shall believe on me through their word, that they all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us; that the world may believe that thou hast sent me, and that I have given them the glory which thou hast given me, that they may be one as we are one; I in them and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—JOHN xvii. 20-23.

Brethren and Fellow Citizens:

During family worship this morning, I had the pleasure of reading this one hundred and twenty second Psalm, with which I have prefaced my address on the present occasion. Since our assembling this morning, we have just now heard the brother, who opened the services of to-day, read that same beautiful ode of the sweet Psalmist of Israel. Struck with this coincidence, I have been led to read it rather, however, as a motto than as the subject of my present address.

True, indeed, that its coincidence with the business of to-day, and its harmony with the specific object, which, as a Missionary Society, claims our attention and interests our hearts, are remarkable, and give to it an appositeness to the occasion, both animating and encouraging to all who seek the peace, prosperity, and enlargement of Zion, and the diffusion of the Gospel throughout the world. It, moreover, came from the City of David to the Isles of the Sea, and crossed the ocean to the wilds of America; and now we and the spirit of the age desire to send it back to the land of the prophets, the apostles, and the first missionaries of the cross.

The passage read from Daniel is but a second motto to our discourse. It is, indeed, equally instructive and encouraging. During the sad captivity of the chosen tribes in the land of the

Assyrians, it pleased the God of Abraham, Isaac, and Jacob to raise up a great prophet in the person of Daniel, of the tribe of Judah, on whose banners was "the lion ravening for his prey." To Daniel the Lord vouchsafed a wisdom, a power, and an eloquence above all the wise men of Babylon. In the darkest period of Israel's history, it pleased God to open to Daniel the mysteries of his providence, the principles of his moral government, and to reveal the future fortunes of the world.

The sceptre of Israel had been broken by the staff of Assyria. The City of David was in ruins, and the temple of the Lord robbed of its glory and splendor. The captive bards of Judah had hung their harps upon the willows that overshadowed the streams of Babylon, and sat down to wail over the desolations of their beloved Zion.

But to Daniel, the beloved of his God, were vouchsafed visions of the future fortunes of the Jews and of the world. The bow of promise that spanned the bosom of the dark cloud that then lowered over the fortunes of Israel and of the world, embraced not only the seventy years' captivity, but the awful and glorious future of all time, but with a special reference to Daniel, his tribe, and people. He saw on the wide-spread canvas of Israel's destiny, the Assyrian chiefs bowing their heads to the yoke of the Medes and Persians, and these again the prey of the puissant sword of the hero of Macedon. The Roman eagles, insatiate birds of prey, darkened the heavens with their wings as they hasted to glut themselves on the carcases of the fallen yet haughty Greeks. But the imperial chiefs of Roman grandeur, flushed with their own triumphs, drunken with the blood of slaughtered millions, became the prey of their own passions, and lost the empire of the world.

At the zenith of Roman grandeur, the Messiah was born, and, blessed with the smiles of the Lord, by the sword of the Spirit, his cause triumphed over all the conflicting idolatries of the then civilized world. Within some two centuries after the Living Oracles of the New Testament were sealed by the Apocalyptic *Amen*, the sceptre of Jesus had spread its redeeming influences over all the great theatres of earth, and every great city in the Roman empire had a temple and an altar dedicated to his praise.

But the crystal water of life issuing from the throne of God and of the Lamb soon became muddied by the influx of the tur-

bid streams of a vain, deceitful, and empty philosophy. Ecclesiastic ambition soon peered above the arm of Roman princes, and elevated the sign of the cross above the crown and the sword of the Cæsars. Amidst the convulsions and agonies of the falling temples of Pagan superstition, an august hierarchy of mitred bishops was conceived and born. Soon a *Pontifex Maximus* of Papal Rome brandished his spiritual sword over the cowering heads of the *Imperatores Romani*. They fell prostrate at his feet, and, in a voluntary humility, embraced his blood-stained toe.

The glory of the ancient Zion departed, and a pampered son of this shameless courtesan became the unblushing charlatan of a deluded court and a heartless people. Usurping the crown of David and the mitre of Aaron, he raised his throne above all Assyrian, Persian, Grecian, and Roman glory; and, seating himself in the alleged chair of Peter, claimed the keys of the kingdom of heaven, by which he covenanted, for a stipulated sum, to open the realms of heaven, hell, or purgatory, according to his will. Such were the symbols that passed before the vision of the prophet Daniel after the overthrow of Nebuchadnezzar's image.

But yet one item of the vision remains. He saw a stone cut out of the mountain without the hand of man, and straightway it began to grow; and, moving in the direction of the image with increasing speed and power, it smote the image and ground it to powder, which the winds of heaven carried away, not leaving a trace behind.

In process of time, Luther was born, a moral hero of mighty mind, of fixed purpose, and of a dauntless heart. He unsheathed the sword of the Spirit, almost eaten up with the rust of ages, and began to wield it with Herculean power against the mitre and the throne of the pontiffs.

I need not tell the thrilling story of his combats and his triumphs. Suffice it to say that himself and cooperants became, by necessity, *missionaries* of the cross. From country to country, and city to city, they proclaimed and developed the assumptions of the Man of Sin, the Son of Perdition, till the civilized world—kings and their vassals—were constrained to say, that he was a man of another age, because the martyr-spirit of light and love, of zeal and devotion, possessed his heart and animated his courage to more than mortal daring.

The Pope quails, the Vatican trembles, kings turn pale, and nations are panic stricken at his power and coming. For the weapons of his warfare being spiritual, taken with care and caution from the armory of heaven, were more terrible than any army of the flesh, with all its banners floating in the breeze. With him it was more than death or earth-born victory: it was life eternal. But I must approach more directly my proper theme.

My text proper was intended to be the theme of my discourse. It was, with the few moments' reflection which I gave it this morning, intended to be these words,—"As thou hast sent me into the world, so have I sent them into the world;" or, more literally, as thou hast constituted me thy missionary, so have I constituted them my missionaries to the world. Therefore he prays for their union and cooperation in this great work.

The spirit of Christianity is essentially a missionary spirit. Christianity began with a mission, and is the fruit of a mission from heaven to earth. But the *union of the missionaries* is the sub-basis of all successful operation. Hence the intense breathings of the Saviour's interesting prayer for the union and cooperation of his apostles and missionaries to the world. Ponder upon these words: "I pray not for these alone, but for those also who shall believe on me through their word; *that they all may be one;* that as thou, Father, art in me, and I in thee, they also *may be one in us:* that the world may believe that thou hast sent me, and that I have given them the glory which thou gavest me, *that they may be one even as we are one.* I in them and thou in me, that they may be made perfect in me, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

May we not boldly say that the Lord himself has here made the conversion of the world to depend upon the union of Christians, and upon their union with God, through his Son, our Lord and Saviour? This being necessarily conceded, follows it not that sectarian missionaries cannot convert the world? To suppose it possible is to say, that the answer of our Lord's prayer is not necessary to the success of the great missionary cause.

For the double object of uniting the Christian ranks, and of converting Jews, Mahometans, and Pagans to the Christian

faith, we must have a new platform. Metaphysical and speculative Christianity must be renounced and abjured. The palpable Christian facts, precepts, and promises, disentangled from Grecian, Roman, German, or Protestant theories and speculations must be proposed. The facts to be believed, the precepts to be obeyed, the promises to be embraced, must be clearly propounded and sustained. Sinners must be allured and attracted to Him who is the chief of all the ten thousands of the heavenly ranks—the full-orbed Sun of righteousness and mercy, the centre of all the moral and spiritual systems of the universe, the Alpha and the Omega of Old Testament and New.

That Jesus of Nazareth is the Christ, that he died for our sins, was buried and rose again, that he ever lives to make intercession for us, is as necessary to be preached now as in the days of the apostles; and when this Gospel is believed and embraced, it is as much the power of God unto salvation now as it was in the apostolic age.

To us, as a commmnity, a dispensation of the Gospel seems to be committed. We advocate no modern theories of the Christian institution. We advocate Apostolic Christianity in faith and practice, in letter and in spirit, as though we lived in the age next to the apostles. We do not believe, because we cannot conceive, that Christ's own institutions can be improved by all the learning or philosophy of the world, or by all the developments of human progress in two thousand years.

Standing on this eminent ground, and inspired with the spirit of Primitive Christianity, we cannot otherwise feel than that we have a special mission or commission to preach the Gospel to every creature. But this commission is not given specially nor formally to any class of persons amongst us, but to the whole church. Every member of the church is embraced in this commission properly interpreted. We must either go in person, or send by our means those that can go and will go into fields of evangelical labor. We cannot ask any one to go on his own charges. We must all be fellow-helpers of the truth.

This is not a painful or onerous necessity. It is a blessing and an honor above all that time or earth affords, to have a part in the great work of saving men from ruin, and in bringing many sons to glory and blessedness, through Him who is the way, the truth, and the life eternal.

Paul was not so tightly laced with the corsetts of modern theology as to fear to say, "I am made all things to all men that I might by all means save some," 1 *Cor.* ix. 22. And again, "If by any means I may save some" of the Jews, *Rom.* xi. 14. Nor did Peter hesitate to say to the Jews on Pentecost, "Save yourselves from this untoward generation." Paul divides the honor with husbands and wives, saying, (1 *Cor.* vii. 16), "How knowest thou, O woman, whether thou shalt save thy husband: and how knowest thou, O man, whether thou shalt save thy wife?" Instrumentally, then, we may be made coworkers with God, and rewarded as though we had done something of merit; whereas we have only done our duty. But God gives both grace and glory: he first *gives* to us, and then graciously *receives* from us. The gospel age, though a reign of grace, has in it the doctrine of rewards graduated from the conversion of a sinner down to a cup of cold water to a disciple. Converts are the crown and glory of the converters. "You," said Paul to some of his converts, "are my joy and my crown,"—"for what is our hope, or joy, or crown of rejoicing? Will not you be in the presence of our Lord Jesus Christ at his coming? Verily you are our glory and joy," 1 *Thess.* ii. 19, 20.

No man undertaketh a warfare at his own expense. Christians are fellow-soldiers. They are "joint laborers." The field is the Lord's, and, therefore, he rewards the laborers. "They that are righteous shall be as the firmament, and they that turn many to righteousness as the stars for ever and ever." So speaks the Holy Spirit, and so echoes reason.

Brethren, the work is the Lord's, and we are his. Our substance, too, is the Lord's, for the earth is his and the fullness thereof. He hath given it to the sons of men. The Lord of all once borrowed an ass, aud thus honored the owner as though he had made it. He also accepts free-will offerings, and loves a cheerful giver. He makes the soul of the liberal fat, and has promised that he that watereth the thirsty soul shall be watered in return.

He has honored with great success at home our humble laborers in the great cause that we are pleading. He has also smiled upon our labors abroad. Already has his name been honored in Jerusalem through our humble instrumentality. An infant church has been planted there. Are we not, then, encouraged and in-

vited to go forward in this great work. The fruits already achieved in that field have greatly exceeded our fondest hopes. Other fields claim an interest in our philanthropy. Shall we not, then, hear the prayers of the destitute, and send them help both at home and abroad. We have ample means. We only need liberal hearts. The harvest is great and the laborers are few. But their paucity is the fruit not of grace withheld by God, but of grace withheld by men.

We must use the gifts we have before we ask God for more. We must bring into the field of public labor the men that God has given us, and sustain them by our grace or liberality, according to the abundance that God has given to us as his stewards. We are not straitened in God, but we are straitened in ourselves. We ought to pray to God to open our own hearts that we may open the stores of his bounties given to us, and by them raise up and equip an army of faithful evangelists. Shall we not hear the two witnesses—the pages of the Living Oracles and the calls of perishing humanity—the word of God and the yearnings of our own sympathies!

We have begun well, but we must progress better, else we shall fail to accomplish our mission into this world at this peculiar crisis. All things are now ready. The Macedonian cry, "*Come over and help us*," rings perpetually in our ears. We are physically able to send out large companies of heralds at home. Are we willing? These suggestions demand serious, grave, prayerful consideration. Shall we not give it to them?

The missionary cause is of divine and glorious origin. God sent Moses and Aaron and the prophets. He sent John the harbinger. Finally, he sent his *Son*, his ONLY-BEGOTTEN SON. He sent the twelve apostles—endowed with his Holy Spirit. They established churches, and these sent out evangelists. From the churches planted by the apostles, "the word of the Lord sounded out" at home and abroad. They were fellow-helpers to the spread and progress of the truth.

But not the letter only but the spirit of Christianity is a spirit of energy and power, a spirit of love and of a sound reason. It is a proselyting spirit, because it is a philanthropic spirit. It seeks not its own happiness only, but the happiness of others also. It is a generous, magnanimous, liberal, catholic spirit. A miser, a churl, a misanthrope, cannot be a Christian. The de-

mons of avarice and inordinate selfishness must be expelled. A covetous man is an idolator. The Christian knows it is more blessed to give than to receive. And as the Lord loves a cheerful giver, he will give freely and liberally.

But for the Gospel in what condition should we have been! As rude and barbarous as the aboriginal occupants of the wilds of America now are. But for it, what the condition of the human race! A dispensation of the Gospel has been kindly given to us. Shall we not, then, dispense it to others? As a people we occupy the vantage ground. We have renounced the traditional wisdom of the world. We abjure the empty and vain philosophy of the schools. We plead the cause which the apostles plead. Original, catholic, soul-redeeming Christianity is our only theme. Its facts we develope. Its precepts we enforce. Its promises we tender. We ask, because we preach, no more than obedience to it as a term and consideration of brotherhood and Christian communion.

We also endeavor to cultivate its broad, catholic, generous, and noble spirit. We have the divine philanthropy, and the mission, and life, and death, and revival of the Son of God in our eye and in our hearts. We are fed, and cherished, and feasted on the divine philanthropy. The universe, in all its grandeur, affords no spectacle more sublimely august, imposing, and soul-subduing than the resurrection, ascension, and glorification of the Lord Jesus, and the new reign consequent thereupon. The heavens are opened to the eye of faith and hope, and we see Jesus sitting at the right hand of the Majesty on high.

We feel that we live under a reign of grace and not of law. We feel that God is beseeching sinners to be reconciled to himself, irrespective of all the political, geographical, and conflicting interests and ties, and prejudices, predilections, and antipathies of fallen humanity. We see that God is daily stretching out his hand in the bounties of his providence, and is importuning all men to turn unto him and live forever.

Can we, then, withhold our tongues, our hands, our hearts, from the Lord, his cause and people? Can we, with a stoical apathy and indifference, look on a world wandering from God and heaven, and their own happiness? Can we look upon them perishing in their sins without a sympathy for them, and without an effort for their deliverance? Can we, who owe so much to the

benevolence and compassion of others, shut up the fountains of our sympathies and tender mercies from those who are perishing for lack of the knowledge which we, through divine and human benevolence, now enjoy? Forbid it reason, conscience, humanity!

Regarding the missionary spirit as of the essence of the spirit of the Gospel, let us, then, cultivate, cherish, and display it in the labor of love, and in the perseverance of hope. Let us bear in mind, that God is with us in this great work, and that he has ordained, that they that water others shall themselves be watered out of the river of life, and that those who are blessings to others shall be blessed of God themselves.

"He that winneth souls is wise" is a maxim of the wisest of men. And that community is the wisest as well as the best, whose leading aim and whose single eye are supremely directed to this great object. Let it, then, be our most cherished idea and aim to extend the empire of truth at home and abroad, to enlarge the kingdom of Christ, to enlighten the understanding, to convince the judgment, to convict the conscience, to allure the heart, and to subdue the souls of men to the Lord Jesus Christ.

In doing this we will establish our own faith, confirm our own hope, increase our own peace, inflame our own love, and enlarge our own souls. We will glorify our Father in heaven, honor our exalted Redeemer, and enrapture the angels of God. We will moreover reform the world, promote peace on earth, and good will amongst men; make the wilderness and the solitary places glad, and cause the deserts to rejoice and blossom as the rose.

These are no fancies of an enthusiastic mind, no dreams of a poetic imagination; they are the inspirations of almighty truth, the promptings of the Holy Spirit. As a community we have a good portion of the proselyting spirit; but much is wanting to give it a proper direction, and to make it more available in the greatest cause ever plead on earth. God, my brethren, in his own good pleasure, has given to us a dispensation of the Gospel of Christ more simple, more intelligible, more influential, and more efficient of good than that of any denominational Gospel in Protestant Christendom. Such is my conviction, such, indeed, is the full assurance of my understanding, and such evince all the facts of its history from the beginning till now. On what page

of church history is there inscribed a similar movement in Protestant Christendom!

Let us, then, feel and act as though we had the full assurance of faith that God had committed to us a work in his kingdom peculiarly our duty. Let us, with an untiring diligence, an increasing liberality, a single eye, a devotional and self-sacrificing spirit, endeavor to go on to perfection, in the full assurance of hope that our lives and our labors will accrue to the glory of God, the honor of our Redeemer, the purification of the church, and the salvation of the world.

After the address of the President, the Annual Report of the Corresponding Secretary was read and adopted.

REPORT OF THE CORRESPONDING SECRETARY.

Ever since the Author of the Christian religion said to a few of his followers, "Go into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be condemned," there has been work for the missionary. And while we have, as at present, two classes of citizens, the converted and the unconverted, we, as the professed followers of the Great Founder of the Christian institution, will rest under an obligation to the other portion of the human family, liquidated only by sending the glad news of salvation to every creature under heaven; provided we have the means of doing so.

The unbelieving portion of the human family will never provide itself with means for its own conversion. Even in Christian lands, our unconverted neighbors do not feel sufficient interest in the great matter of man's redemption, to inquire the way to Zion, or, to any great extent, to place themselves under the sound of the Gospel that brings salvation.

It requires the active and constant exertions of the friends of the Redeemer to gain conquests to the army of the faithful in this land of gospel light and liberty, and without these efforts on the part of the disciples, but few, very few, will be brought into the fold of the Redeemer.

If such be the case in relation to our friends living in this enlightened country, how great the necessity for active and constant exertion, in behalf of those whose light, in reference to religious matters, is darkness that can almost be felt.

If, then, our own country and foreign lands are to be blessed with the diffusion of the knowledge of the Lord, and the people adopted into the family of the faithful, through the efforts of those who have been favored with the influences of the Gospel of peace, and not by those who know not God, and have not obeyed the gospel of his Son, how great the necessity for action on the part of the friends of the Redeemer.

It was that we might bear some humble part in this work of faith, love and hope, that a few of our brethren, some two years since, organized the American Christian Missionary Society.

But little has, at yet, been done at home or abroad. Still we have made a beginning.

An appropriation of $400, was made early in the year just closed, to aid in sustaining W. W. Eaton, of St. John's, as a missionary in Boston and vicinity, for one year. Brother Eaton expected to have commenced his labors last spring, but, owing to sickness in his family, preventing his removal at the time, he was finally compelled to abandon the much-desired work.

The few brethren in Boston are, up to this time, without a preacher; and New England is almost entirely destitute of the labors of our brethren.

Soon after the last annual meeting, the Board of Managers also appropriated $400, to aid the congregation in New Orleans, in sustaining a missionary for one year.

That congregation having, by great exertions and liberality, completed a good house in which to worship, secured some months since, the services of Brother Furguson, whose labors have been highly appreciated, and blessed to some extent, in adding the saved to the church.

We have had calls for missionaries or evangelists from Boston to Texas. These calls we could not respond to for two reasons. In the first place, we had not the funds to sustain evangelists to any considerable extent. In the second place, if we had the means, we have not the men properly qualified, and ready to go forth as proclaimers of the gladsome news of salvation. The harvest is truly great, while the laborers are few. And unless

there is something soon done in the way of educating young men for the work of the ministry, and if those thus qualified for the important trust, are not better sustained in a pecuniary point of view than they have been for years past, the cause we plead will suffer loss. With due deference, the attention of the meeting is seriously called to the consideration of this important subject.

About two years since the grand and bold enterprise of sending a missionary to Jerusalem was conceived by our brethren then assembled in general convention.

Dr. Jas. T. Barclay, of Virginia, being present, offered himself and family (wife and two children) as pioneers in the great and glorious work. He being highly recommended, as a Brother possessing in an eminent degree the qualifications requisite for a missionary of the cross, was encouraged in his disinterested offer to go to the heathen, and immediately commenced making arrangements to leave the country of his birth and visit the Ancient City.

About one year since he left with his family the American shores, and arrived in the Ancient City in good health and spirits, sometime in February last.

Although an account of his travels, his arrival at Jerusalem, with the success which crowned his labors for the first few months have been published in the "Christian Age" and other periodicals, still it may be well to make a few extracts from his letters for the gratification of those of our friends who do not see those papers.

"LONDON, October 28, 1850.

"The good hand of the Lord our God being upon us, we reached this city on the 4th inst., after an unusually short passage of twenty-one days; which, though so rough as to cause us much sea-sickness, and deprive me of the privilege of preaching more than once, was yet, through the great kindness of Captain Hovey, the excellent commander of the Devonshire, a very pleasant one."

"PORTSMOUTH HARBOR, ENGLAND, NOV. 27, 1850.

"We have encountered two most terrible storms, from the last of which we took refuge in this port, thirty-six hours ago. Praise the Lord, my dear brother, for our marvelous, our providential escape, and especially for his sustaining grace during

those trying times, and the great spiritual blessings we now enjoy. Bless the Lord, O my soul!"

"VALETTA, January 11, 1851.

"Having completed my business, and made all necessary arrangements, we left London in the brig Hebe of Glasgow, Capt. Watson, on the first day of November. Besides two heavy gales, from which we took shelter at Deal, we encountered no less than six storms in the first five weeks of our voyage; two of which were of such severity and long continuance, that our veteran captain declares, he "never saw the like before," though he had been a sailor forty years.

"At length the gale increased to such a violent hurricane that the tops of the waves were cut off, and passing into the intermediate gulphs, the sea became as 'smooth as a mill-pond,' to use the language of the helmsman.

"It was just at this critical juncture, amid this war of elements, when 'all hope was taken away that we should be saved,' that 'He, who hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet,' who 'commandeth and raiseth the stormy wind which lifteth up the waves,' and who in his good pleasure 'maketh the storm a calm,' was pleased to say to the raging sea, 'thus far shalt thou come and no farther, and here shall thy proud waves be stayed.' And yet, my dear brother, notwithstanding the terrible ordeal through which we have passed, we never, in all our lives, realized a higher order of purer enjoyment. The Lord was with us of a truth, and we felt that it was good to be thus tempest-tossed in the sight of the jaws of death, yawning, as it were, just at the door, for days and nights together, for we felt all the time that we were quite on the verge of heaven. It is true, at first the bud possessed a bitter taste, but 'sweet has been the flower.' Never have we been in better health or spirits. Whether at sea or on land we spend our time very pleasantly, and, we trust, not unprofitably to a few others as well as to ourselves.

"In proclaiming the truth to the officers and sailors, as I am permitted to do, not only privately but in public discourse on Lord's days, I have occasion to bring certain strange things to their ears; and yet they all admit, that however contrary to their preconceived notions, it is all in exact accordance with the teach-

ings of the Spirit. One only, as yet, has requested to be inducted into the kingdom.

"This is, by far, the most interesting spot that I ever beheld. No wonder that Phœnicians, Carthaginians, Romans and Greeks, Turks, French, and English should all have fought so desperately to possess and retain it. This letter is addressed to you from the lofty terrace of what was probably once a palace of a knight of St. John.

"It is truly lamentable that the bigotry of the Maltese, judging from the few efforts I have been enabled to make to enlighten them, renders all effort in their behalf entirely unavailing.

"I have felt so sustained in the hour of trial and peril, by the assurance that many brethren, in Cincinnati and elsewhere, were interceding in our behalf, that I cannot conclude without most earnestly soliciting a continuance of their interest in behalf of our infant Mission."

"JERUSALEM, February 28, 1851.

"At length, after encountering so many dangers and delays, I have the happiness ('the Lord being merciful unto us,') of addressing you from this ancient city, the bourne of my travels. To Mr. Murad, our consular agent at Jaffa, and his excellent brother, Lazarus, who happen to be spending some time in this city, we are under the deepest obligations for valuable services. After spending three days at the Latin convent, I succeeded in renting the upper story of a house near the Damascus gate, where we are quite comfortably situated, and assiduously studying Arabic, under the tuition of an excellent teacher, who also serves us when occasion requires as dragoman.

"We are all in good health, and highly delighted with the city of the Great King."

"JERUSALEM, May 1, 1851.

"We are not only contented, but perfectly delighted with 'Jerusalem, our happy home.'

"You will be pleased to learn that one of the chief secretaries of the city government has been presented with a copy of the Bible upon his own application. Some few Jews have also been independent enough to receive the New Testament, but the rabbis have as yet uniformly refused it, nor do I think I could gain access to them at all but for my medical services. When once

acquainted however they converse very freely upon the subject of Christianity, and I may say without the semblence of boasting, that with all their Talmudical law and rabbinical sophistry, it is quite easy to gain the most complete victory over them by the appropriate use of the sword of the Spirit.

"I have kept an accurate account of our expenses thus far, and, assuming this as the basis of calculating, it will require at least $1000 per annum to defray current expenses.

"This is only about half the amount estimated by a few friends whom I consulted.

"The right Rev. Lord Bishop of Egypt, Mesopotamia, Syria, Palestine and the United Anglican and Irish Church at Jerusalem receives, in addition to $600 allowance for house rent, several dragomen, janissaries, and perquisites innumerable, $6000! But *Bishop Barclay* is happy in belonging to no such category!

"But let me now speak of a more interesting subject. A few weeks ago I had the pleasure of introducing into the fold of the Redeemer four of the lost sheep of the house of Israel.

"These first fruits of the Mission, consisting of a mother and three grown children, were buried with their Saviour in baptism near the Damascus gate, in one of the pools so abundant both without and within the City; and give the strongest evidence that they have risen to walk in newness of life.

"There were present a few spectators from each quarter of the globe, who gazed in mute astonishment at this strange sight, behaving with the utmost propriety. But no sooner was it noised abroad through the city than it excited the greatest disturbance, not so much amongst bigotted Jews as amongst Protestant Christians."

"MAY 31, 1851.

"Since my last, we have received two valuable accessions to our little flock, Mr. Murad and Mr. Hauser."

This Brother Lazarus Murad, having been employed by Dr. Barclay as dragoman, from the time he arrived in Jerusalem to the day of his baptism, and being in his estimation well qualified to labor as an assistant, he secured his services as such at the rate of $300 per annum, until he could hear from the Board, which at its first meeting thereafter, approved of the appointment, and informed Brother Barclay of the same.

The annual expenses of the Mission Family, including the assistant as at present employed, will be from to $1300 to $1500.

The amount paid to Brother Barclay before leaving this country was $881.88. Forwarded to him since, through Barings Brothers, & Co., London, $500; making in all the sum of $1351.88.

This Mission is gaining favor among our brethren. Contributions are coming in quite encouragingly, while we are receiving but very little for Home Missions.

One reason why we are receiving so little for Home Missions is, that some of the States from which we might under other circumstances, expect very flattering contributions, have State organizations for the maintenance of missionaries in their own State. This we assign as a very important reason why our treasury is so bare for sustaining missionaries in our own country.

It is also the opinion of many that the change made in the Constitution a year since, doing away with life memberships and life directorships, operates more or less to lessen the receipts for the support of home missions.

From present indications we may conclude, that the "Jerusalem Mission" will be sustained without the least difficulty, while we may expect very meagre contributions for any other purpose.

At a recent meeting of the Board of Managers, it was decided that it is expedient to establish a mission in Liberia, and they are now on the look-out for a suitable colored brother to send out as their first missionary to Africa.

A correspondence has been opened with reference to this important subject, but as yet the secretary has received no favorable response.

There are subscriptions to the Society remaining unpaid, to the amount of about $1100. A part of this amount may be relied on.

The Board are without intelligence from Brother Barclay since May 31, and have been looking with much anxiety for letters for some time past. Especially so, inasmuch as at the last dates, there was considerable excitement in Jerusalem occasioned by the immersion of the converts to the Christian faith.

REPORT OF THE RECORDING SECRETARY.

OF THE AMERICAN CHRISTIAN MISS. SOCIETY.

RECEIPTS SINCE LAST ANNUAL REPORT.

From S. J. Pinkerton, balance on life directorship,		$	20 00
J. Shackleford, balance of account,			30 00
Life memberships, Sarah A. Bromwell,			20 00
"	L. B. Crutcher, by N. L. P.,		20 00
"	Elizabeth N. Crutcher, "		20 00
"	Thomas Graddy, "		20 00
"	Fanny Ware, "		20 00
"	Richard Crutcher, "		20 00
"	Geo. W. Nuckols, "		20 00
"	Agnes C. Wallace, "		20 00
Life directorships, L. C. Crutcher to constitute J. N. Payne a life director,			40 00
"	Thomas Graddy, for same as above,		40 00
Donations, Midway Church, Kentucky,			25 00
"	Rebecca Tomlinson, for home mission,		1 00
"	Sixth-street Sunday School,		10 00
"	Jane Galbreath, Neville, O., for Jerusalem mission,		5 00
Auxiliary Church at Versailles, Ky.,			10 00
Elijah Goodwin, to constitute S. K. Hoshour a life director,			10 00
Elijah Goodwin, to constitute himself a life member,			20 00
J. T. Powell, balance,			12 00
William Davenport, life member,			20 00
Agencies of John Boggs, Agent,			123 70
William Standeford, Ky., on account,			30 00
Henry D. Palmer, by J. T. Jones,			20 00
Carroll Kendrick, by D. S. Burnet,			65 00
J. G. Tompkins, Paris, Ky.,			20 00
J. B. New, Indiana, by L. H. J.,			20 00
Fulton Church, by A. D. Fillmore,			10 00
Annual Subscribers, D. A. Pease, Cincinnati,			1 00
" "	Sophia Pease, "		1 00
" "	W. F. Pool, Columbus, O.,		1 00
" "	John T. Jone, Ind.,		1 00
Donations, A. S. Hayden,			1 00
"	Church at Macedonia, Henry co., Ky., by R. C. Rice,		2 50
"	J. Harrison,		4 00
Auxiliary, Church at New Orleans,			10 00
Donations, Sixth-street Church,			16 00
John Young, on account of life membership,			10 00
Life Directorships, Bethany Church, to constitute R. R. Richardson a life director,			44 00
Donations, Bethany Church,			15 50
"	Father Ray, for Jerusalem mission,		5 00
"	John Rogers, " "		1 00
"	Church at Allegheny City, for home missions,		25 00
Wilson Thomas, balance of account,			20 00
Auxiliary Church at Mount Pleasant,			10 00
Agency, J. J. Erret, agent for Missouri,			64 00
Donations, Amasa Burrit, Utica, Ind.,			3 00
"	W. Peake, Warsaw, Ky.,		5 00
"	Reported by E. Leonard, Agent, J. P. Robinson,		1 00
"	" Mrs. Morgan,		25
"	" East Cleveland Ch.,		2 00
	Amount carried forward,	$	934 95

	Amount brought forward, .	$934 95
From Donations, reported by E. Leonard, Agent,	Euclid Church, .	1 50
" "	Aubnrn Church, . .	1 00
" "	Birmingham Church,	6 92
" "	Canfield Centre Ch.,	5 00
" "	" West Ch.,	5 00
" "	Austintown Ch.,	2 00
" "	Niles Church, .	2 00
" "	Lordstown Church	4 80
" "	Farmington Church,	75
" "	Bloomfield Church,	3 00
" "	Norton Church, .	3 00
" "	Wadsworth Church,	3 86
" "	North Perry Ch.,	3 62
" "	Brother Hank, .	50
" "	Sister Mann, .	25
" "	J. E. Easton, .	10
" "	Eaglesville Church,	3 00
" "	Southington Ch.,	3 20
" "	Birmingham do. F. M.	1 75
" "	Do. home missions,	3 00
" "	Mansfield church,	4 00
" "	Dennis Ch., at Y. M.,	11 85
" "	Milford Church, .	1 75
" "	Bladensburgh Ch.,	3 00
" "	J. Hartzell, for. miss.	1 00
" John Price, ...		4 27
N. T. Marshall, balance of account, ...		10 00
Owen Owens, balance of account, ...		20 00
Donation, Oliver C. Steel, ...		10 00
" Chas. Robinson, Southport, Ind., for Jerus. miss.		2 00
" Isaiah Cornelius, for do.		5 00

JANUARY, 1851.

G. W. Elley, Lexington, Ky., for Jerusalem mission, . .	2 00
White Oaks Church, " " . .	1 00
Geo. Shortridge, " " . .	5 00
Mount Pleasant Church, by D. S. Burnet, . . .	15 00
Church at Williamsburg, Pa., by R. Millingan, . . .	20 00
S. W. Giorns, to constitute him a life member, . . .	20 00
Church at Covington, Ky..	10 00
Christian Depository, received of Agent, ...	30 00
Donations, Auburn Church, by D. S. Burnet, ...	5 00
" Unknown, "	2 50
" S. Robins, for Jerusalem Mission, ...	2 00
" L. Robins, ...	1 00
" Churches at Maysville, Ky. ,being third & fourth quarterly collection, . . .	30 30
" John Baker, for Jerusalem mission, . . .	5 00
" John Curd, ...	3 00
" Church at Beasley's Creek, by D. S. Burnet, . .	13 40
" Catharine S. Farrer, Louisa co, Va., by D. S. Burnet,	2 00
Samuel Ayres on his life membership, ...	20 00
Joseph Bondurant, on account of his life membership, Mount Sterling, Ky., ...	15 00
S. W. Leonard, on account of life membership, . . .	80 00
Donations, Madison County Benevolent Society, Ky., by Sam. Stone, ...	10 00
" Church at Detroit, by C. Campbell, . . .	20 00
" Church at East Smithfield, Pa., by C. L. Loos, .	4 33
" Mary Gano, by D. S. Burnet, ...	5 00
Amount carried forward, .	$1383 60

	Amount brought forward, .	$1383 60
From Donations,	Joseph Applegrath, by Mrs. Orange, for Jerusalem mission, ...	2 00
"	Brother Peake, Warsaw Ky., ...	5 00
"	Wm. B. Mooklar, , ...	10 00
"	Geo. Campbell, Fairview. Ia., ...	2 00
"	Janette Harper, Jerusalem mission, by R. Garriott,	1 00
"	J. Harper, Jerusalem mission, R. Garriott, . .	1 00
"	J. H. Fry, by R. Garriott, ...	50
"	R. Wade, by R. Garriott, ...	50
"	Rachael Mills, Braddocksfields, Pa., . . .	2 00
"	Dr. E. Clifford, Fairview, Ia., by G. Campbell, .	2 50
"	Fayetteville Church, "	2 50
"	Cambridge Church, " .	2 50
"	George Campbell and others, " .	2 50
"	Mayslick Church, Jerusalem Mission, B. Frank, .	30 00
"	Church in Davenport, Iowa. by Brother Charles Leslie, for Jerusalem mission, ...	20 80
"	S. W. District meeting held at Wilmington O., for Jerusalem mission, ...	30 70
"	Church at Mantua, O., by J. Atwater, . . .	4 00
"	John T. Johnson for Jerusalem mission, . .	5 00
"	W. W. Eaton. " " . . .	13 00
"	L. B. Wells, " " . . .	3 00
"	John Long, by Geo. Campbell, do. . . .	5 00
"	Clinton-street Church, by A. T.	14 00
"	Sarah A. Bromwell, Jerusalem mission, . .	10 00
"	Brethren in Eastern Virginia, for Jerusalem mission, by Brother T. D.	370 85
"	Samuel Grafton, Big Island, Marion co. O., -	2 00
"	Church in Dayton, O. for Jerusalem mission, by J. M. Henry.	20 00
"	Isaac Sturgess, for Jerusalem mission, . . .	10 00
"	Benj. Tillie, Warsaw, Ky., for Jerusalem mission,	10 00
"	James Hawley, Detroit, ...	1 00
"	R. Mills, Braddocks Fields, Pa., ...	1 66
"	H. Parker, Millersburg, Ky., Jerusalem mission, .	3 00
"	J. H. Van Meader, Taylorsville, Ia., do. . .	5 00
"	Sarah W. Stephens, do.	2 00
"	Sister Ferris, by Wm. Naylor, do.	50
"	Esther Gerdon. by J. T. Powell, do.	10 00
"	Joseph Brower, do.	50
"	David Griffith, do.	25
"	Ruth Griffith, do.	25
"	A. Brown, do.	25
"	Geo. Smizer, do.	25
"	Thomas Brown, do.	25
"	Charles Gordon, do.	25
"	Collection at the Columbiana-county yearly meeting, sent by B. Pritchard, for Jerusalem Mission, .	37 00
"	Mrs. Scofield, Jerusalem mission, ...	1 00
"	Mrs. Wherret, do.	2 00
"	C. W. Eaton, do.	1 00
"	C. W. Eaton, Home mission, ...	2 00
"	Carthage Church, for Jerusalem mission, . .	8 25
"	Almon Andrew, Birmingham, Erie, co. O., by D. S. Burnet, for Jerusalem mission, ...	10 00
"	Bedford, Ohio, meeting, being part of collection made in behalf of Jerusalem mission, through D. S. Burnet, ...	55 00
"	Mason Talbott, North Middletown, Ky., by J. Henshall for Jerusalem mission, ...	5 00
	Amount carried forward, .	$2112 36

	Amount brought forward, .	$2112	36
From Donations,	Illinois Christian State Missionary Society collected at the Annual State Meeting, held at Walnut Grove, Sept, 4th, and sent by Wm. Lavely for the Jerusalem mission, by check on New York for	100	00
	Premium, ...		40
"	Church at Byron, Ia., by Rev. Furguson, . . .	7	67
"	Yearly meeting held in Wooster, O., collected for Jerusalem mission, paid over by T. J. Melish, .	50	00
"	E. A. Smith Midway Ky., for Jerusalem mission,	5	00
"	Joshua Peck, Troy, Ohio, for Jerusalem mission, by D. S. Burnet, ...	10	00
"	First Christian Church, Cincinnati, amount of collections, ...	22	35
"	Church at Mayslick Ky., ...	5	33
"	" Beasley's Creek, Ky., ...	12	25
"	" Mill Creek, ...		62
"	" Minerva, ...	2	50
"	A. Andrews, Birmingham, O., for Liberia mission,	5	00
"	This amount contributed by the Children of the Sixth-street Sunday school, for Jerusalem mission, .	10	50
Christian Depository,	this amount received from the Agent for books sold, ...	20	38
Donations,	Rachel Mills, Braddocks Fields, Pa., . . .	1	67
"	R. C. Arrington, Camden, Arkansas, . . .	1	50
"	Father Ray, Bethany, Va., by Alex. Campbell, for Jerusalem mission, ...	10	00
"	R. and H. Mills, by A. Campbell, for do. . .	4	00
"	A. Campbell, for Jerusalem mission, . . .	30	00
"	State Meeting of Kentucky, by G. W. Elley, for Jerusalem mission, ...	34	50
"	Robert McBriar, Brooklyn, New York, by W. K. Pendleton, for Jerusalem mission, ...	10	00
W. K. Pendleton,	Bethany, Va., his life directorship, . .	100	00
Donations,	Sunday School of the First Church, Cincinnati, for Jerusalem mission school, ...	30	00
"	Clinton-street Church, for home mission, by A. Trowbridge, ...	5	00
"	A. Trowbridge, ...	30	00
"	Bethel Church, by J. H. Lockwood, . . .	5	00
"	Collection at Cooperation Meeting at Elizabethtown, Kentucky, ...	5	00
"	S. L. Hodgson, ...	4	00
"	R. S. Hodgson, ...	1	00
"	Mogadore Church, by J. J. Moss, ...	8	84
"	Akron " "	15	62
"	Stow " "	6	84
"	Franklin " "	9	67
"	Ravenna " "	7	97
"	Randolph and New Baltimore Ch. by J. J. Moss, .	1	42
"	Maysville Church, monthly collection, by C. W. Franklin, ...	43	73
"	Foulton Church, by W. Naylor, ...	5	25
"	Church at Big Island, Marion co., O., by S. Grafton,	20	00
"	Wm. Dickson, Brown co., for Jerusalem mission,	1	00
"	Dayton Church, for Jerusalem mission, . .	2	50
	Total, ...	$2.758	87

DISBURSEMENTS.

Amount paid E. Leonard for services as agent, . .			158	00
Jerusalem mission—amount of draft on Chas. Thompson & Co., Liverpool, forwarded to J. T. Barclay, missionary to Jerusalem, ...	500	00		
Amount of order in favor of J. N. Payne, agent, . .	33	00		
			533	00
Exchange account, paid premium on draft sent to James T. Barclay, missionary to Jerusalem, . . .	10	30		
Paid order in favor of T. Crane, for services and expenses,	93	13		
			103	43
Paid Lot Horr, per order, No. 25, ...	12	50		
Paid J. A. & U. P. James, per bill for printing, . .	51	81		
Paid T. Crane for services, ...	66	66		
Paid Bill expenses, per order, No. 28, . . .	15	33		
			146	30
Order, No. 29, for 80 Psalmists, of S. W. Leonard, .			80	00
Paid to T. Crane for services as Corresponding Secretary and Depository Agent, from March 1, to July 1, 1851,	133	33		
Depository expenses for same time, ...	21	05		
Home mission—the first quarter's appropriation to sustain a missionary in New Orleans for one year, . .	100	00		
Agencies—this amount allowed to W. Scott for procuring the name of Brother James G. Arnold, of Covington, as a life director, ...	10	00		
			264	38
Home mission, second payment on appropriation made to sustain an evangelist in New Orleans, . . .	100	00		
Expenses—T. Crane, for services, two months, . .	66	67		
One half of Depository expenses for same time, . .	14	19		
T. Crane for services one month, from 1st September to 1st of October, ...	33	33		
			214	19
Total, ...			1499	30

Disbursements, ...	$1,499 30
Balance in the Treasury, ...	$1,228 92
	$2,728 22

Dr. A. TROWBRIDGE, Treasurer, in account with the American Christian Missionary Society .Cr.

1850.				1850.			
October 23,	By balance in hand,	1468	87	November 12	To Order, No. 20, paid Leonard,	158	00
November 12	By Cash from Secretary as per my receipt to him,	732	75	December 9,	" 21, paid J. N. Paine,	33	00
December 9,	By do. do.	250	00	"	" 22, paid Barclay,	500	00
1851.				1851.			
January 13,	By do. do.	103	43	January 13,	" 23, do.	10	30
March 6,	By do. do.	80	00	"	" 24, paid T. Crane,	93	13
10,	By do. do.	39	69	February 10,	" 25, paid Lot Horr,	12	50
April 14,	By do. do.	58	40	"	" 26, paid Messrs. James,	51	81
July 17,	By do. do.	288	83	March 10,	" 27, paid T. Crane,	66	66
September 11	By do. do.	484	01	"	" 27, paid do.	15	33
October 13,	By do. do.	330	25	July 17,	" 29, paid J. W. Leonard,	80	00
22,	By do. do.	394	51	"	" 30, paid T. Crane,	233	33
				"	" 31, paid do.	21	05
				"	" 32, paid James Challen,	10	00
				September 13	" 33, do.	100	00
				"	" 34, do.	66	67
				"	" 35, do.	14	19
				October 13,	" 66, do.	33	33
						1499	30
				22,	Balance on hand,	2728	44
	Total,	4227	74		Total,	4227	74

A. TROWBRIDGE, TREASURER.

On motion, T. J. Melish, James Challen, and D. S. Burnet, were appointed a committee to prepare business for the action of the Society.

Adjourned, to meet at 3 o'clock P. M.

AFTERNOON SESSION.

WEDNESDAY, October 22. 1851.

At 3 o'clock, P. M., the meeting was opened with devotional exercises, and, in the absence of the Recording Secretary, T. J. Melish was appointed Secretary *pro tem.*

The Reports of the Recording Secretary and Treasurer were then read, accepted, and referred to an Auditing Committee of three, viz.

Samuel Church,
William C. Irwin,
John Shackleford,
} *Auditing Committee.*

The Business Committee reported as follows:

The Committee appointed to prepare business respectfully submit the following order:

1st. The enrolment of delegates and the reception of funds.
2d. Amendments to the Constitution.
3d. Miscellaneous business.

They would also suggest that the session this evening should be devoted to resolutions and addresses of a more popular character, from such brethren as may be selected, and they submit the following resolutions for that purpose. [The resolutions are given below in the order in which they were discussed and adopted.—SEC.]

All of which is respectfully submitted.

JAMES CHALLEN,
THOS. J. MELISH,
D. S. BURNET,
} *Committee.*

The Society then proceeded to the enrolment of delegates and the reception of funds, and letters from various churches and districts, and the State Society of Indiana, were read.

John Shackleford gave notice that next year he would move for such amendments to the Constitution as would restore life memberships and life directorships.

George Campbell gave notice that he would move for the amendment of the Constitution as follows, viz.

The substitution of the third article of the Constitution by the third article of the Constitution of the Bible Society, with this alteration, "Missionary cooperation," instead of "Bible cooperation."

Dr. Archibald M'Clay, Agent of the American Bible Union, being present, was invited to participate in the deliberations of the Society.

On motion of James Challen, it was

Resolved, That the Board of Managers be instructed to send out suitable agents to collect funds and present the claims of the Society to the Churches.

A letter was here presented from Brother J. T. Barclay, dated July 17, 1851, having providentially reached the city during this afternoon's session; much anxiety for the safety of the mission family having been previously expressed by the officers and members of the Society, because they had not been heard from for a long period, and prayers having been offered to the Throne of Grace in their behalf.

J. J. Moss moved that the Board be requested to confer with the Boards of the Bible and Tract Societies in regard to the propriety of establishing a paper as the organ of the Societies.

John Young offered a substitute for the motion, and, after some discussion, the two motions were referred to a Committee composed of George Campbell, John Young, and J. J. Moss, with instructions to report to-morrow morning at 9 o'clock.

The Auditing Committee reported that they had examined the accounts of the Recording Secretary and the Treasurer, and had found them correct; which report was adopted.

On motion, D. S. Burnet, John Young, and George Campbell were appointed a committee to nominate officers for the ensuing year.

Adjourned to meet at 7 o'clock this evening.

EVENING SESSION.

WEDNESDAY EVENING, OCTOBER 22, 1851.

The Society met at 7 P. M., and was opened by reading the one hundred and twenty-first and one hundred and twenty-second Psalms by the President, and prayer by Brother Powell.

The first of the resolutions reported by the Business Committee, and assigned as the order for this evening, was then taken up, viz.

Resolved, That the cheering results of the Jerusalem Mission, should inspire us with zeal and liberality in its behalf, and should induce us to enter, with renewed ardor, upon the conversion of the world to Christ.

After appropriate addresses from Alexander Campbell and James Challen, and some excellent remarks, on invitation from the Society, by Dr. Archibald M'Clay, the resolution was unanimously adopted.

The second resolution was then read, viz.

Resolved, That the contemplated mission to Liberia meets our hearty approval; and that we shall hail, as a blessed privilege, being permitted to aid in returning our debt of labor to Africa, and causing "Ethiopia to lift up her hands and rejoice."

And after appropriate addresses from Thos. J. Melish and Ephraim A. Smith, it was unanimously adopted.

The remaining resolutions reported by the Business Committee were then laid on the table, to be taken up at a session to be held at the conclusion of the meeting of the Tract Society.

The Nominating Committee then reported the following officers for the coming year, who were unanimously elected.

PRESIDENT.

ALEXANDER CAMPBELL, *Bethany, Virginia.*

VICE PRESIDENTS.

JAMES CHALLEN, of Cincinnati.	L. L. PINKERTON, of Kentucky.
D. S. BURNET, "	JOHN YOUNG, "
S. W. REEDER, "	C. KENDRICK, Texas.
ISAAC ERRETT, Ohio.	E. C. PAYNE, Louisiana.
FRANCIS DUNGAN, Maryland.	M. MOBLEY, Iowa.
W. K. PENDLETON, Virginia,	WM. ROWZEE, of Pennsylvania,
WALTER SCOTT, of Kentucky,	ALEXANDER GRAHAM, Alabama.
JOHN T. JOHNSON, "	JOHN O'KANE. Indiana.
THOMAS M. ALLEN, of Missouri.	GEORGE CAMPBELL, Ind.
JOHN T. JONES, Illinois.	CORBLY MARTIN, Ind.

CORRESPONDING SECRETARY.

THURSTON CRANE,

(Who has since resigned, and D. S. Burnet, of Cincinnati, has been appointed.)

RECORDING SECRETARY.

JACOB BURNET, JR., *Cincinnati.*

TREASURER,

ARCHIBALD TROWBRIDGE, *Cincinnati.*

BOARD OF MANAGERS,

GEORGE TAIT, Cincinnati.
S. S. CLARK, "
ALEX. SCOTT, "
THOS. J. MURDOCK, "
BENJ. FRANKLIN, "
ANDREW M. LESLIE, "
HARVEY HAMILTON, "
R. M. BISHOP, "
STAATS G. BURNET, "
CHAS. H. GOULD, "
JOSEPH L. CONKLING, "
W. A. TROWBRIDGE, "
N. T. MARSHALL, Cincinnati.
HIRAM O. CLARK, "
JOHN W. OWENS, "
J. H. HAVENS, "
SAMUEL CHURCH, Pennsylvania.
R. L. COLEMAN, Virginia.
ELIJAH GOODWIN, Indiana,
S. S. CHURCH, Missouri.
THOS. J. MELISH, Ohio.
A. S. HAYDEN, "
WM. MORTON, Kentucky.
R. J. LATIMER, "
D. HOOK, Georgia.

The resolutions reported yesterday by the Business Committee of the Bible Society, and not disposed of by that body, were made the order of the day for 8 o'clock to-morrow morning; to which time the Society then adjourned.

MORNING SESSION.

THURSDAY MORNING, OCT. 23, 1851.

The Society met at 8 o'clock, and the meeting was opened by reading the Scriptures by the President, and prayer by L. H. Jameson.

The following resolutions, which were the order of the day for this morning, were then taken up: viz.

1. *Resolved,* That it was the entire consecration by the early Christians, of themselves and all their possessions, to the service of the Lord, which, under God, in a great measure, occasioned the remarkable success of the Gospel in the face of the adverse influences of all-prevalent heathenism, and the deep corruption of mankind unparalleled since the deluge; and if the love of Christ should con-

strain all Christians of the present day to a faithful obedience to Paul's injunction in regard to religious beneficence, the *church militant* would soon become on earth the church triumphant.

2. *Resolved*, That in this age of Bible, Tract, and Missionary Societies, and of rapid and easy inter-communication between all parts of the world, the multiplied facilities, which are thus afforded by Providence to Christians, of dispensing in the cause of the Redeemer the wealth entrusted to their care, impose upon them, if possible, still stronger obligations to a faithful fulfilment of their stewardship.

3. *Resolved*, That we know of no better or more authoritative system of Christian beneficence, than that commanded in the Divine law set forth by the Apostle Paul in his Epistle to the Corinthians; where, in speaking on this subject, and reiterating the order previously given to the Churches of Galatia, he says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

4. *Resolved*, Therefore, that we earnestly urge upon our Brethren, not only to give a faithful attendance upon the preaching of the word, and the ordinances of God's house, but also, in obedience to the Divine injunction, for the purpose of religious beneficence, to lay by them in store, upon the first day of the week, every one of them as God has prospered him. By so doing, they will sanctify their wealth, promote their own growth in grace, and enjoy the glorious privilege of being co-workers with God in the promotion of his glory, and the redemption of their fellow-men.

The first two of these resolutions were, after some discussion, adopted; and the last two were postponed for consideration at the session to be held after the adjournment of the Tract Society; (when they also were adopted).

The following resolution was then adopted.

Resolved, That inasmuch as the Christian Age is of great utility to our Bible, Missionary, and Tract Societies, by circulating information without charge to the Societies, we, therefore, recommend all the friends of these Societies to promote, as far as possible, the circulation of this paper.

On motion of Andrew M. Leslie, it was

Resolved, That in view of the permanent influence of early habit, we recommend to the Board the formation of a fund to be called "The Children's Education Fund;" And that, in order to the creation and sustaining of such fund, the Board direct its agents to lay before elders of churches and superintendents of Sunday schools, the propriety of weekly collections, or other periodical collections as frequent as possible, being taken up in our Sunday schools, to be devoted to the education of children at our missionary stations.

Adjourned to meet at the conclusion of the session or sessions of the Tract Society.

MORNING SESSION.

FRIDAY, OCTOBER 24, 1851.

At 9 o'clook A. M., the meeting was opened by reading the Scriptures, and prayer.

The minutes of the former session were read, corrected and adopted.

The order of the day being suspended for the purpose, Elijah Goodwin gave notice, that at the next annual meeting, he will offer the following amendments to the constitution.

Art. III. Any believer in Christ, contributing one dollar annually to the funds of this Society shall be a member, and any such person paying twenty-five dollars within five consecutive years, shall be a member for life, unless he forfeit his Christian character by wickedness.

Art. IV. Every church of Christ, or association of churches, contributing to the funds of this Society, shall have the privilege of sending messengers to the meetings of the Society, and such messengers shall be members during the meeting to which they are sent, and entitled to all the rights and privileges of any other members.

Thos. J. Melish gave notice that next year he will move to amend the last Article of the Constitution, by striking out the requirement of a year's notice.

The order of the day was then taken up, and Brethren Young, Jameson, Shackleford, and Moss, made addresses upon the following resolutions reported by the business committee, which were adopted.

Resolved, That we should by no means lose sight of our Home Missionary field, as in many portions of our own country, there is still deplorable ignorance of the principles of primitive Christianity.

Resolved, That as there are State Conventions in many of our States, for the purpose of spreading the Gospel within their own boundaries, we would recommend, to our Board of Directors to devote their attention to those destitute States and Territories where no such organizations exist.

L. H. Jameson submitted the following, which were also adopted.

Whereas, There is at this time what may be called a gathering together of the nations on our great Western shore, and whereas there are great and laudable efforts making to instruct these men "from every country under heaven," in the elements of the language of the country of their adoption, as well as in the principles of its religion;—

Therefore Resolved, That we recommend to the Missionary Board, without delay, to select and send a competent Missionary, or Missio-

naries, to our Pacific coast, to engage in the moral, religious, and intellectual training of this new and singular population. And further

Resolved, That while we regard the mission to the land of prophets, Apostles and Martyrs, with great and increasing interest, we do consider, that we shall be unfaithful to the best of all causes, as well as blind to what may be regarded as one of the most singular of God's providences in relation to the human race, if we do not put forth unprecedented efforts for the support of our Home Missions.

On motion of James Challen, it was

Resolved, That in view of the increasing population on the Pacific coast, from the eastern and middle portions of our continent, and from Japan, China, and the Islands of the seas, and other parts of the world, we earnestly recommend to the Board to establish a mission at some favorable point on the Pacific coast.

The last two of the resolutions on Christian beneficence, postponed on yesterday for consideration this morning (see the resolutions in yesterday's minutes), were taken up, and addresses having been made upon them by J. Burnet, Jr., J. J. Moss, D. S. Burnet, John Taffe, Alexander Campbell, and others, they were severally adopted.

On motion, the Society finally adjourned.

A. CAMPBELL,
President.

THOS. J. MELISH,
Recording Secretary pro tem.

CONSTITUTION

OF THE

American Christian Publication Society.

ARTICLE I. This Society shall be denominated the AMERICAN CHRISTIAN PUBLICATION SOCIETY; the object of which shall be, to diffuse the knowledge of the Christian religion by the publication and circulation of religious tracts, Sunday-school books, and other religious works.

ART. II. The churches of Christ in North America, co-operating in this work, shall be the constituent members of this body, and entitled to representation in it annually, and all churches not individually represented may associate for that purpose.

ART. III. The annual meeting of the Society shall be held on the first Thursday, after the third Lord's-day in October, when the officers shall be elected, and the proceedings of the previous year reported.

ART. IV. The officers of this Society shall consist of a President, fifteen Vice Presidents, of whom two shall reside in Cincinnati, a Corresponding and Recording Secretary, a Treasurer and twenty Directors, of whom twelve shall reside in Cincinnati or its vicinity.

ART. V. The Board of Directors, shall annually elect a publishing, distributing and finance committee, each consisting of not less than three, nor more than five members; which three committees shall constitute an executive committee, to conduct the affairs of the Society.

ART. VI. The Board, five of whom shall constitute a quorum, shall have power to enact by-laws for the regulation of this Society.

ART. VII. That the benefits of this Society may be enjoyed no less in distant places, than near the seat of its operations, the prices of its publications shall be, as nearly as practicable, the same in all parts of the United States.

ART. VIII. The President, or executive committee, may call special meetings of the Board, and the Board shall have power to call special meetings of the Society.

ART. IX. All persons who have been made heretofore life members, and life directors, shall continue in the enjoyment of their acquired rights.

ART. X. No change shall be made in this Constitution, except by a vote of two-thirds of the members present at an annual meeting.

MINUTES

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

THURSDAY MORNING, OCTOBER 24, 1851.

THE Society met in Christian Chapel, Cincinnati, at 10 o'clock A. M. The meeting was opened by reading the Scriptures by James Challen, and prayer by J. J. Moss.

The President, Brother B. S. Lawson, delivered the Annual Address, which was followed by a Report from the Corresponding Secretary, and also the Treasurer's Annual Report.

REPORT OF THE CORRESPONDING SECRETARY.

At the last annual meeting, held in this place one year since, the name of the Cincinnati Tract Society was changed to that of the Christian Tract and Sunday-School Society. Under that name it has been doing business for the last year.

As the Society is yet in its infancy, and as but few have manifested any interest in either its existence or its success by contributing to its aid, but little has been done during the last year through its Board of Managers.

The limited amount of means in the treasury, with but a meagre prospect of increasing it to any considerable extent, induced the Board at an early meeting, to resolve to suspend the gratuitous distribution of Tracts, and that the same should be sold at the rate of twelve pages for one cent.

Under this arrangement there have been sold during the year about 97,200 pages, amounting to about eighty-one dollars.

Some few Tracts have been added to the list during the year now past, both in English and in German.

The few Tracts the Society has published are, it is believed, generally good, and calculated to do good wherever read. And although thousands of Tracts, containing grand and eternal truths, are treated by many with contempt, and by such soon destroyed, yet we have reason to believe that much good has been done through the instrumentality of these cheap publications.

The good that has already resulted from the feeble exertions of the Society should encourage its friends to persevere in their efforts, while it should induce others to come forward to their aid.

The beginning is, to be sure, humble, and while we regret that we have not been able to accomplish more during the last twelve months, we must be thankful that we have made a beginning, and endeavor not to be weary in well doing.

One thing, however, is evident in reference to the future operations of the Society; and that is, that unless our brethren more generally take an interest in its operations, and manifest that interest by some show of liberality, the Society will not accomplish any thing at all worthy the object it has in view, or the name it bears.

The Sunday-school department has met with quite as much encouragement as could have been expected.

The supposition has gone abroad pretty generally that we, as a people, were about to publish, or had already published, a Sunday-School Library. And even to the present time, orders are received for libraries of that character. Whereas it should be generally understood that the Society has, as yet, published a few Tracts, and a Sunday-School Hymn Book only.

To publish a Sunday-school Library at all adequate to the demand, and to meet the views of our brethren scattered abroad, much leisure and talent would have to be called into requisition to get up the books in manuscript, in the first place; and in the next, some five or six thousand dollars would be necessary to get the books out ready for sale.

Knowing as we do, that we have not the money, even had we the men to write the books, the Board has thought it most advisable, under the circumstances of the case, to make the best se-

lection that could be made from the publications within their reach.

Acting upon this principle, orders for Sunday-school Libraries have been filled from publications made by the Sunday-School Union, New-England Sunday-School Union, American Tract Society, and the Methodist Book Concern.

Many of these books have been examined by a Committee appointed for that purpose, and such books selected as are thought to be well adapted to youth, and calculated to improve the morals of the Sunday-school children.

In this way we have furnished a good many libraries of from five to thirty dollars. These libraries, we believe, have given general satisfaction, and the day is probably far distant when our brethren will be able to substitute a better one of their own.

We have furnished during the past year forty-seven libraries, amounting to $474.00. These libraries have been sent to the following States, viz. Ohio, Kentucky, Tennessee, Illinois, Missouri, New York, Pennsylvania, and Virginia.

The Depository, or the beginning of a Christian Book Concern, is also in its infancy. What may be the result of this humble beginning we cannot predict. Could we anticipate for it the rapid growth and unprecedented success that has characterized a similar institution located about one square from this house, we might indeed feel strong and courageous in this work.

For the present, however, we should make no great pretensions. Until we have more means, and the brethren generally take a greater interest in this concern, it will accomplish but little more than to serve as a Depository, where our Bibles, Tracts, and Sunday-school Books may be had, and the correspondence of the three Societies conducted.

The Society has accepted from Brother Carroll Kendrick the plates of a small work of his, called the "Manual of Prayer." This work is generally approved of, and finds ready sale among our brethren. The Society designs keeping it constantly on hand for sale.

The Sunday-school Hymn Book, published by our brethren is being introduced into most of our Sunday schools, and is, we believe, generally pretty well liked.

The subject of the Sunday-School Question Book, referred to Brother James Challen, at the last annual meeting, has received

his attention so far as to have revised the Consecutive Union Question Book on Matthew.

This book, as altered and amended, has been approved of by the Publishing Committee, and submitted to the Board for its action. Finding that to have the plates cast the Society would have to expend about eighty dollars, and the treasury being drained of funds, the Board decline acting in reference to it at present, but refer the whole matter to the Annual Meeting for its consideration.

An effort has been made by the present Board of Managers to raise by subscription a standing capital of $300, to be used in the Depository. Twelve brethren have subscribed each ten dollars. Five of the twelve have paid their subscriptions. Whether our brethren will come forward and make up the deficiency is yet to be determined.

There is considerable prejudice existing in the minds of many of our brethren against tracts; such, of course, take no interest whatever in circulating them, either at home or abroad.

There are also a great many who, though not opposed to tracts, or to their circulation, still have so great an indifference in regard to every benevolent enterprise, that it amounts to an opposition. The Great Teacher once said, "He that is not for me is against me."

On motion

Resolved, That the Reports read by the Corresponding Secretary and Treasurer be accepted; and that Brethren Melish, Moss, and G. Campbell be an Auditing Committee to examine the same.

On motion, it was

Resolved, That Brethren Lawson, Ephraim A. Smith, and Goodwin be a Committee to prepare business for the consideration of this meeting.

With the consent of the meeting, Brother Patterson, of Kentucky, presented the claims of the Orphan Asylum, located at Midway, Kentucky, as an object worthy the serious regard of those who would be distinguished for doing good.

Brother Geo. Campbell offered the following resolution:

Resolved, That pure and undefiled religion before God and the Father of our Lord Jesus Christ demands, that we should do something for the Orphans at the School at Midway, as well as pray for them.

Received from James Leslie and paid to E. A. Smith for that institution, five dollars.

On motion of D. S. Burnet,

Resolved, That in the judgment of this meeting three evenings of the anniversary week should be devoted to popular addresses on the objects of the Societies; and that the other evenings of the week be devoted to preaching; and further, that the several Boards of these Societies be requested to make such arrangements for the next year.

On motion, adjourned till 2 o'clock P. M.

AFTERNOON SESSION.

THURSDAY, 2 o'clock P. M.

The Society met according to appointment, Brother Lawson presiding. The meeting was opened by reading the Scriptures. Prayer by Brother E. A. Smith. The minutes of the previous meeting were read and approved.

The Auditing Committee reported the Treasurer's and Corresponding Secretary's accounts correct, so far as they could obtain information.

The Business Committee reported the following for the consideration of the meeting:

1. *Resolved*, That the meeting recommend the Board to negotiate exchanges of tracts with other tract societies and individuals, who may issue such works as meet their approbation.

Passed.

2. *Resolved*, That this Society request Brother Jethro Jackson to remove the Christian Sunday-School Journal to this city, and publish it under the direction of the Board of Managers of this Society; and that we pledge ourselves to use our influence to place it in all our Sunday schools.

Passed.

3. *Resolved*, That we recommend to the Board of Managers to employ a suitable agent or agents, to travel and solicit donations to the funds of the Society.

Passed.

Miscellaneous business was next in order, but, on motion of Brother Moss, the rules were suspended to consider amendments to the Constitution.

On motion of Brother Moss,

Resolved, That the first article of the Constitution be changed to read thus:

ART. I.—This Society shall be denominated the American Christian Publication Society; the object of which shall be, to diffuse the knowledge of the Christian religion, by the publication and circulation of religious tracts, Sunday-school books, and other religious works.

Passed.

On motion of Brother Moss,

Resolved, That the fourth article of the Constitution read thus:

ART. IV.—The officers of this Society shall consist of a President, fifteen Vice Presidents, of whom two shall reside in Cincinnati, a Corresponding and a Recording Secretary, a Treasurer, and twenty Directors, of whom twelve shall reside in Cincinnati or its vicinity.

Passed.

On motion, it was

Resolved, That the President appoint a committee of three to nominate officers.

Brethren Melish, Moss, and E. A. Smith were appointed that committee, and reported the following names, who were duly elected.

PRESIDENT.

B. S. LAWSON, *Cincinnati.*

VICE PRESIDENTS.

JAMES CHALLEN, Cincinnati.
D. S. BURNET, "
A. CAMPBELL, Virginia.
L. H. JAMESON, Indiana.
WM. DAVENPORT, Illinois.
JAMES SHANNON, Missouri.
E. A. SMITH, Kentucky.
J. S. ROBERTSON, Arkansas.
T. FANNING, Tennessee.
WM. CLARK, Missouri.
DR. D. HOOK, Georgia.
GEORGE AUSTIN, Maryland,
E. PARMLY, New York.
SAMUEL CHURCH, Pennsylvania.
W. W. EATON, New Brunswick,

CORRESPONDING SECRETARY.

THURSTON CRANE, *of Cincinnati.*

(Who has since resigned, and JETHRO JACKSON has been appointed.)

RECORDING SECRETARY.

JAMES LESLIE, *of Cincinnati.*

TREASURER.

R. M. BISHOP, *of Cincinnati.*

DIRECTORS.

H. HAMILTON,	Cincinnati.	S. C. PERRIN,	Covington.
S. G. BURNET,	"	B. WHITE,	"
T. J. MURDOCK,	"	H. T. ANDERSON,	Kentucky.
C. H. GOULD,	"	J. J. MOSS,	Ohio.
A. M. LESLIE,	"	GEO. CAMPBELL,	Indiana.
JOHN TAFFE,	"	C. S. LOOS,	Pennsylvania.
A. TROWBRIDGE,	"	W. H. HOPSON,	Missouri.
THOMAS H. MOORE,	"	T. G. LATHAM,	North Carolina.
GEO. RICE,	"	W. T. ROBERTS,	South Carolina.
J. H. HAVEN,	"	J. B. FERGUSON,	Tennessee.

On motion of Brother Moss, it was

Resolved, That the brethren present make a loan to this Society in instalments or otherwise to be refunded without interest, in books, or tracts whenever the Society is able to do so; and that our brethren abroad be requested to do the same.

Brethren E. A. Smith, Young, and D. S. Burnet were appointed a committee to take this resolution into consideration, and report at the next meeting.

Adjourned till 7 o'clock P. M.

EVENING SESSION.

7 o'clock P. M.

The Society met pursuant to adjournment, Brother Lawson presiding. Meeting opened by reading the Scriptures and prayer.

The Minutes of previous meeting read and approved.

The Committee appointed to consider Brother Moss' resolution recommended its adoption, and, on motion, it was passed.

On motion of Brother Burnet, it was

Resolved, That a committee of four, be appointed from the new Board of Directors to wait on Brother A. Campbell, and consult with him respecting the publishing of his Hymn Book.

Brethren D. S. Burnet, Challen, Crane, and Young were appointed that committee.

Brother Moss reported from several Churches the following sums in behalf of the objects of the Societies:

Mogadore Church,	- - - - - -	$24 63½
Akron "	- - - - - -	31 00
Stone "	- - - - - -	15 50
Franklin "	- - - - - -	14 50
Ravenna "	- - - - - -	12 44½
Randolph and New Baltimore Churches,	- -	2 75
Total,	- - - -	$100 83

Of this sum, $19.86 had been set apart for the objects of this Society, which Brother Moss had paid to Brother Crane.

Moneys received to aid the Society.

George Campbell, Indiana,	$1 00
A. Casad, Bellefontaine, O.,	2 50
Sister Luken, Cincinnati,	1 00
Maria Brickle, Newport,	1 00
Total,	$5 50

Moneys and Books loaned to the Society in accordance with Brother Moss' resolution, viz. "That the brethren present make a loan to this Society in instalments or otherwise, to be refunded without interest in books or tracts, whenever the Society is able to do so: and that our brethren abroad be requested to do the same."

Brother D. S. Burnet in salable books,	$25 00
Brother Jasper Moss, cash by the 1st of February, 1852,	10 00
and ten dollars per annum for four years after,	40 00
Brother E. Smith, twenty dollars now, and twenty when called for,	40 00
Brother A. Trowbridge, when called for,	25 00
Brother Sam. Grafton, in six months,	5 00
Brother S. W. Leonard in salable books when called for	25 00
Sister Strickle, Wilmington	2 00
Sister Maria L. Medary, Columbus, paid,	2 00
Sister Howells, Cincinnati,	5 00
Donation,	1 00
S. G. Burnet, Cincinnati,	25 00
Wilmington Church, by Brother Melish, to be paid within one year,	10 00
Brother J. B. Darst, Cincinnati, paid	5 00
Brother John Reis,	5 00
Brother C. L. Fillmore,	5 00
Brother J. H. Jones, Ohio,	25 00
Brother W. L. Crittenden, paid,	1 00
Sister Jane Galbreath, Cincinnati, paid,	5 00
Brother C. H. Gould, Cincinnati,	20 00
Brother H. Hamilton, Cincinnati,	5 00
Brother John Young, Ky., 20 copies of his Discussion with the Rev. Dr. Grundy, sold and paid,	6 09
Brother L. H. Jamieson, Indiana,	5 00
Brother A. M. Leslie, Cincinnati,	20 09
Brother J. Burnet, Jr., Cincinnati,	25 00
Brother H. Morse,	15 00
Donation,	1 00
Do,	1 00
Total,	$359 09

Whole amount of cash received by the Recording Secretary during the meeting, $32.59.

On motion of Brother G. Campbell,

Resolved, That we pledge ourselves upon our return home, to use our utmost efforts to raise collections and donations, and forward them to the American Christian Publication Society.

On motion, adjourned and dismissed by prayer.

B. S. LAWSON, *Pres.*

JAMES LESLIE, *Rec. Sec.*

Donations to Publication Society from October 20, 1850, *to October* 23, 1851.

April 30,	J. Burnet, Jr.,	$10 00
	B. S. Lawson,	1 00
May 31,	Rachel Mills,	1 00
July 12,	Clinton-street Church,	19 50
	Thomas H. Moore,	10 00
26,	H. Hamilton, L. M.,	10 00
Aug. 9,	Cash,	10
20,	H. Mills,	1 67
	S. W. Stevens,	1 00
Sept. 13,	A. Andrews,	2 00
30,	Church at Byron, Ind.,	7 67
	James Leslie,	10 00
	Brother Peake, Warsaw, Ky.,	5 00
	Archibald Trowbridge,	10 00
Oct. 22,	Aaron Lane,	3 65
	Total,	$92 60

Dr. R. M. BISHOP, Treasurer, in account with the American Christian Publication Society. Cr.

1850.				1850.					
November 16	By Cash of Recording Secretary, . .	$ 47	41	November 11	To Cash paid T. Crane Order, No.	1,	26	89
" 8,	By do. do.	9	00	" 22,	Do. J. A. & U. P. James,	2,	121	93
" 11,	By do. of T. Crane, ...	100	00	" 26,	Do. A. C. James,	3,	22	20
" 18,	By do. of A. Trowbridge, late Treasurer, ...	8	00	1851. February 20,	Do. James Challen,	4,	8	33
December 16,	By do. of Recording Secretary, . .	8	00	"	Do. T. Crane,	5,	20	43
1851. February 18,	By do. do.	50	00	March 21,	Do. J. A. & U. P. James,	6,	31	18
March 17,	By do. do.	2	00	May 7,	Do. do.	7,	37	95
April 30,	By do. of T. Crane, Depository Agent,	61	00	June 16,	Do. do.	8,	35	58
June 16,	By do. of James Leslie, Recording Secretary, ...	60	00	July 21,	Do. W. B. Smith, & Co.,	9,	68	75
July 20,	By do. of Depository Agent, . . .	50	00	"	Do. H. S. & J. Applegate,	10,	12	95
August 18,	By do. of James Leslie, Recording Secretary, ...	11	00	"	Do. J. A. & U. P. James,	11,	4	70
" 27,	By do. of Depository Agent, . . .	50	00	September 17	Do. E. Regal,	12,	40	00
October 21,	By do. do.	100	00				430	89
				October 23,	Balance on hand, ...		125	52
	Total, ...	$ 556	41		Total, ...		$ 556	41

R. M. Bishop, Treasurer.